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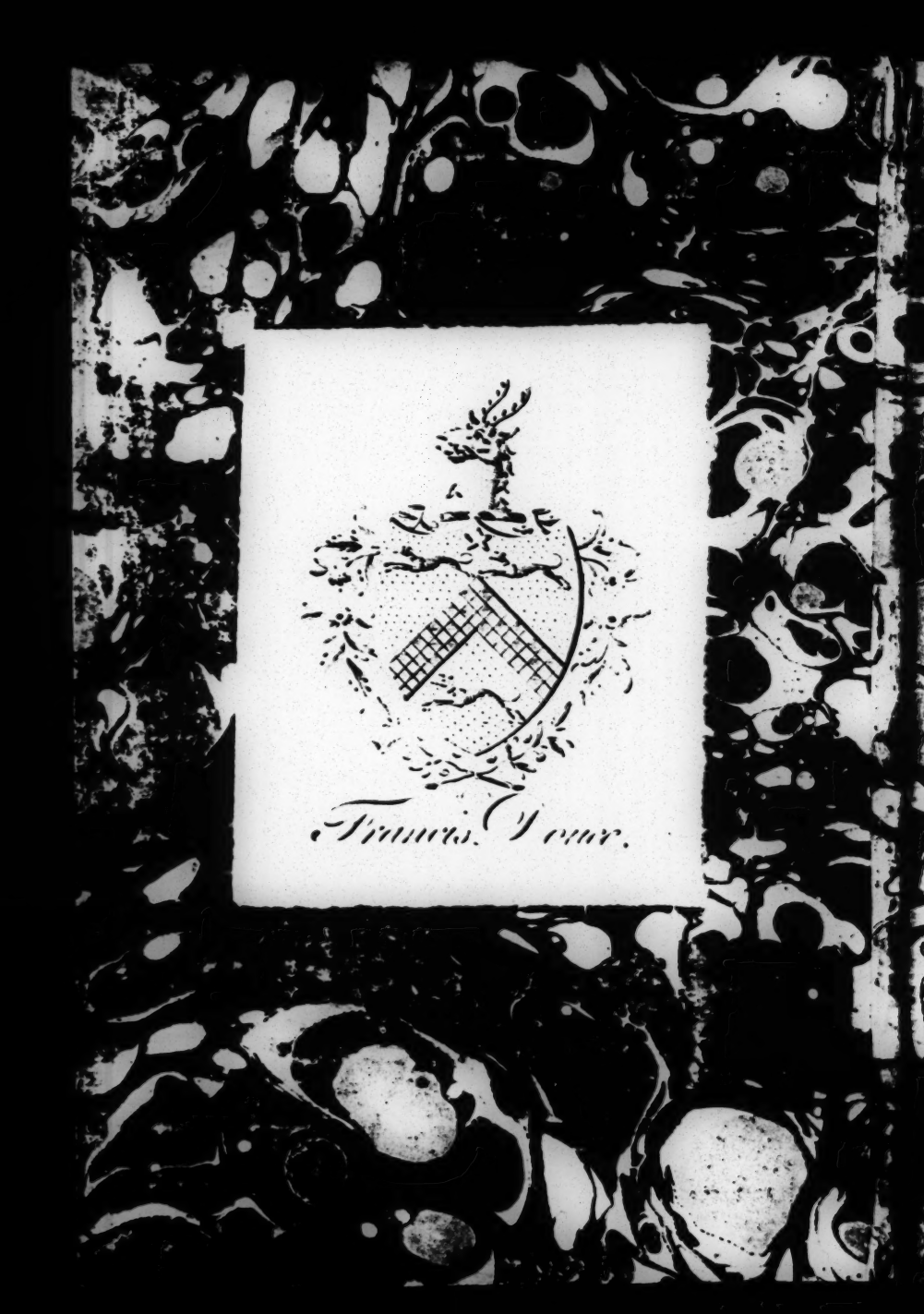
Storys

and prophesis out of the holy scriptur/ garnysthe de with faire ymages/ and with deuoute praeirs / and thanckgeuings vnto God.

With greete diligence ouersen and apromied by the inquisitor of the Christen faithe / maester Nycolas Coppijn/ de Montibus/ Dean of saincte Peters/ and Chā cheler of the vniuersite of Louen.

Anno. M.CCCCC.XXXV

173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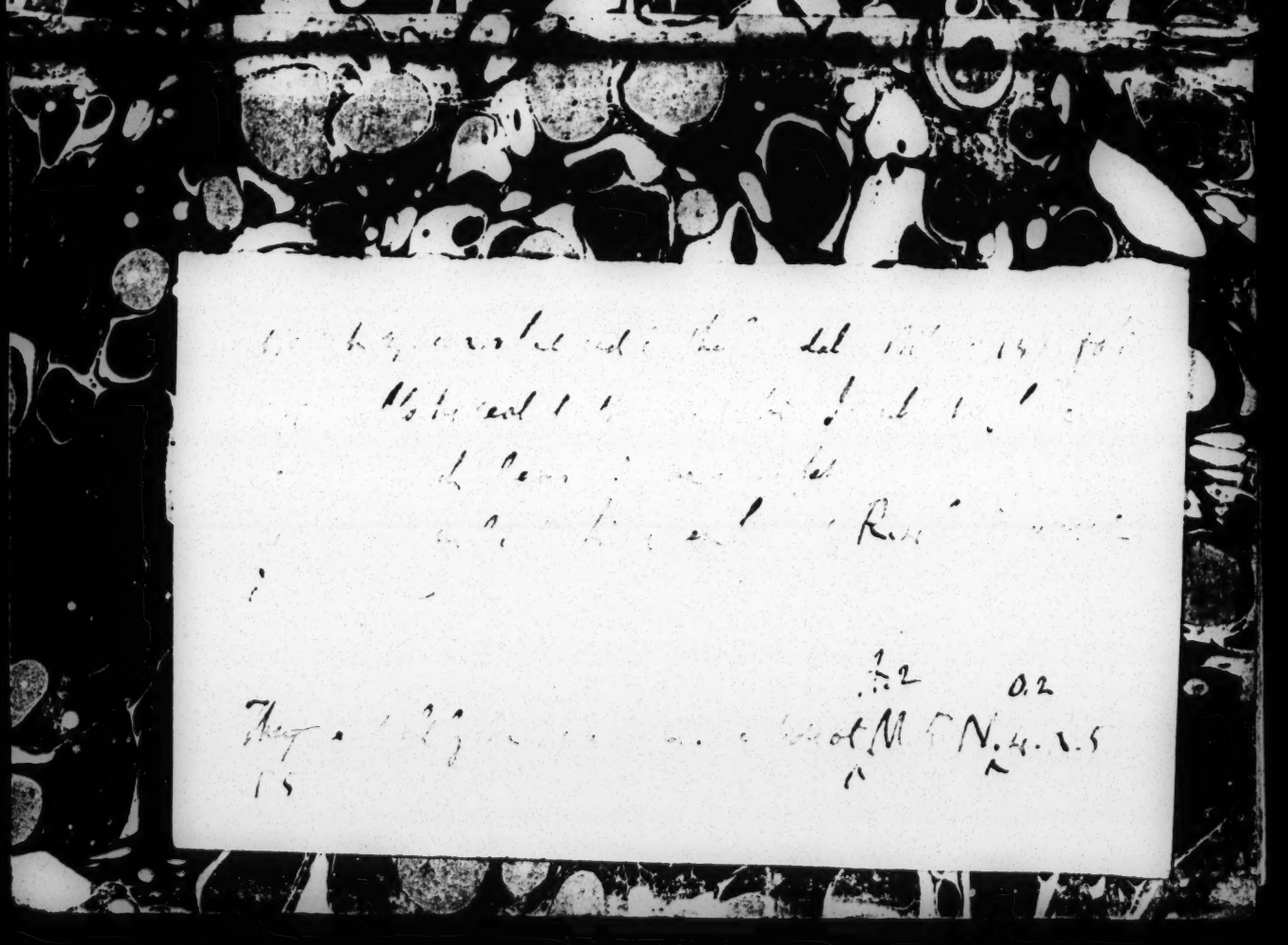

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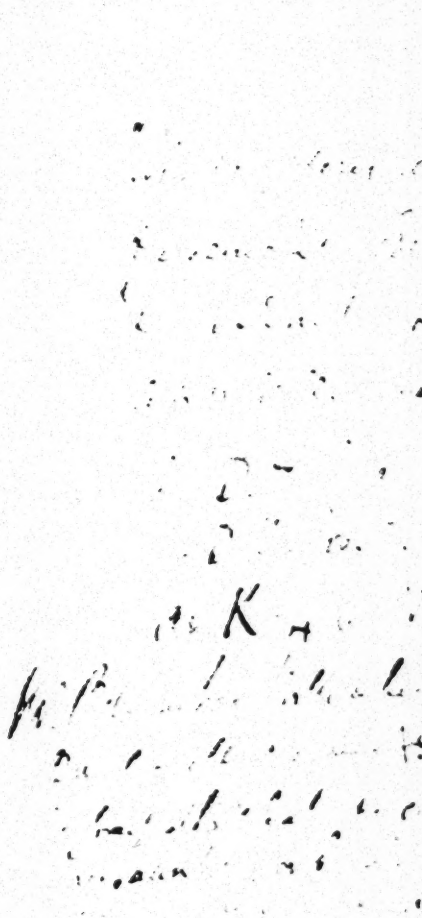
Q. the mark A B K on the last cut? & VL. O. 2?



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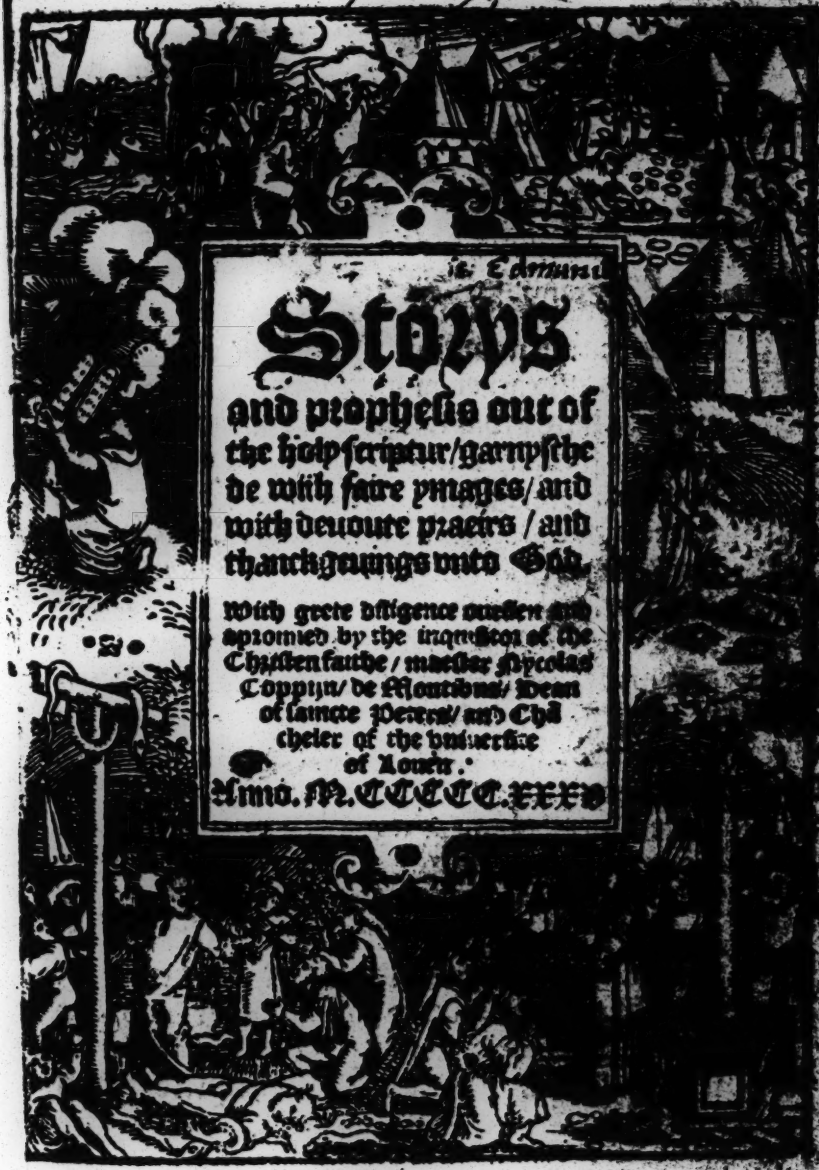

is Edmund

Storys

and prophesis out of the holy scriptur/ garnysthe de with faire ymages/ and with deuoute praeirs / and thanckgeuings vnto God.

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Anno. M.CCCCC.XXXV

173

¶ Prologe.

Christe speakes in the gospell/that we shall praey his & oure heuenly father/& that we shall euer pracy him wythout ceasinge/whereout we ar taught/that amonge al thiges nedfull to man/especialy is the praeir vnto vs nedfull ād profitable/for tough it be so that God geueth vs/on pracyd many graces & riches of his spirite/as good inspeaches and monitions/for to torne vs vnto him/& that therfore/because he can neuer shut his fatherly & largeful hand/againste his hādyworck/and againste his childern/the whiche he hathe made. Yet wil he/that we in all oure nede/shall geue him knoelege with praeyrs of all oure desires. For he that praeyth resaueth all thing more aboundātly/than he that praeyth/not therfore arwe monisched/euer and without cesing to praey/for because his graces and ghiftes mgiht without cesingh flowe in vs/for vnto him that praeith is geuen/and the knocker is let in/therfor haue we taken out of the holy scripture som storis/and set them together/amonge the which in som ar wonder full secretis enclosed/the which now in the nyew testamēt ar manifested/and declared. And som geues knowlege/ho fibel ẏ man is/and hou lytell he macy of him selfe/and som shoeth/that ther is nothingh heuy/but that man shall wel fulfill it/as fare as he be holpen of God

Luce xviij.

Philip. iij.

Luce xviij.

Luc. xi.

and out of the oether lerne we oether thinges. And here vpon are praeirs made/in the whiche sõ tyme the heuynes is shoede/ the whiche leithe in the texte. In som ar manifested and shoede the spirituall riches and perles/the which in the aker of scripture lay hidden and enclosed/and therfor fall the praeirs somtyme long/and are of many wordes. And ther for might any body thincke or mynde/that they are not christenly/for the lerninge of Christ/where he sayth/that in praeir shall not be muche speking/lyke as the hethen/ẏ whiche thinke that thoro their chattings sake ar harde. But when we se that that stãdes a fore/that our heuenly father knoweth all thinge/ yer we praey vnto him. Thus vnderstande we wel/that the hethen/ gaue knolege theyr nede with many wordes/ for because they sholde induce him the beter of their nede/as thogh God knew not al things before hãd. This is not done in thees praeirs/for thogh the praeirs haue in them selfs many wordes/that is not done to instruct God/ but be cause he that praeith sholde be brougt to more faruentnes concyderinge the grete good that he hathe rescaued off God/and the grete parels in the whiche he is. Lyke as Dauid praeyth vnto the lorde in the.xv. psalme/for forgeuenes of his misdedes. Whiche psalme is a longe praeir/and oone woorde often rehearsed/as in the beginnige. Lorde be mercyfull

Math. vi.

vnto me/ thoꝛo your grete mercy/ wepe out my wickidnes. This dide not Dauid/ to inſtruete the loꝛde God/ & to exhoꝛte him of his goodnes/ foꝛ he is euer remembꝛ̄d therof. But be cauſe that Dauid conſideringe the grete goodnes of God/ ſhulde haue the moꝛe affection to prayey/ vnto that good loꝛde. Item we haue ſomtyme ſhoꝛtened & chāged the text of the Gybel/ foꝛ be cauſe he ſhold haue fallen to long. By the laudeſonges and pꝛophecis/ wy haue not euer ſet prayeꝛs/ conſideringe that they theyꝛ ſelfs ar ſpirituall. But we haue notified them with annotacions/ ſtandinge vpon the ſydes/ and the place the whiche is notified/ is marked with one letter of the A b c/ and the declaracō ſtād vpon the ſyde marked with the ſame leter. And in lykwyſe as we haue toꝛnede the ſcripture here vnto a pꝛayer/ in lykwys may be done in all other places of the ſcripture. Lyk as iou do rede/ Mat.v happe be they that are pure of harte/ foꝛ they ſhall ſe God/ firegt foꝛ the iou may pꝛayey/ Geue me good loꝛde a pure herte/ ſo that I may beholde iou. Wy pꝛayey that the reder wyll take this in thanckꝛe/ foꝛ it is made to his vtilite and pꝛofit

God creats

¶ Genesis.i.

IN the beginninge created God heuen ād erthe/and the erthe was baren and empte/ and It was darcke vpon the abyme/ and the sprite of God floted vpon the water/ & God spake. It waxe light/and it waxethe light: and God behelde the light for good/and separed the light from the derckines/ and named the light the day/and the derckines the night/and there is waxen out euen & morninge/the firste day. and God spake. It be a firmament betwext the waters/and it separed the waters from the waters. And God made the firmament/and deuided the waters that ware onder the firmament

from the waters that ware aboue the firmamen
te/and God named the firmament the heuen.

¶ Prayer.

Gene.i. Moste mighte/moste wyse/moste meruel
ste lorde God/the whiche of nothinge
hacthe created heuen and erthe/wyth al
that is therin/and hast prepared with dew and
mete properties euery worke/ the which you ha-
ue brought forthe with your godly worde and
Psal.C xviij. commandmente/ haue ordened and stablished
all the holy workes of your handes/so that pr se
methe to stand/and stades to the seruis of men.
Deute. iiij. For thoro the cours of the heuens/the whiche
neuer stands stil/ is engendered vnto vs all that
euer we haue nede of/and thoro the same cours
depeth/ and wedders/ and rots all that is olde/
for because that for the olde ther shoide ryse up
a nyeu. And this cours haue yow made so mer-
uelusly ād so agreable/that man thoro the agrea
Rom.i. ble worke of your handes/ wythout any other
learning or exorting/might com to the knolege
of that ÿ whiche is inuisible in you/that is your
holy exalted euerlastingh blessed godhed/and in
uincyble might. In so muche that ther is none/
that might make him onghte of his misbe-
ue/hoe fare soeuer that he be departed frō your
Psal.xix. godle word. For the heuens geue knolege inou-
ge of your godle glory/the whiche hoe be it thy

haue no tonghe in ther month/and we heare no
speech of thē neuertheles is their vois gone to all
corners of the world/ and there is no place/but
men heare theyr words sounde there/for noman
may be put so far a syde/but he feleth allwais the
benefits the whiche comethe vs from the heuēs/
and he seyth allways youre maruelos hādewor-
ks the whiche the firmament dothe shoe vs.
We thanke/laude and praise you meke lorde of
all your benefyts/and in especyall therfor/that yt
hathe not bene inoughe for you/that you haue
geuen vs the heuēs and erthe/and all that is ther
in to oure serues & exortacyō/but haue sent your
onle son/and after that he was ascendid in to he- gal. iiij.
uen/lefte your godly worde/and sente your holy Joā. iij.
gost/for because we sholde lerne of him all true- Actes.i.
the/and in your wordes/might beholde more be Act.ij.
ter and nerer your godhed. We pray you most Jo.xiiij
mercyfulst Lorde/that you will gouerne vs/and
dryue away from vs all fleschle conuersacyon to
a gostle liuingh. So that we thorothe flesche get
no hindrance. But that we may knowe that vn
mesurable grete good/the which you largle hād
hathe geuen vs thoro Jhesu Christ oure lord.

A M E N

God created man

¶ Geneſis.i.

God ſpake. Let vs make man/after the ymags and ſymylitude of vs/that haue dompnīō ouer the fiſches of the ſee/and the birdes of heuen/and ouer the catteil/and ouer al the erthe/& ouer all the wormes that crepe vpon the erthe. And God created mā after his image. To one image of God created hy hym: and hy created them a man/and a woman/ and God hath bliſſed them/and ſayd. Growe/and multiply/and fulfill the erthe/and bringe her ōder you and haue dompnion ouer the fyſches in the ſee/ and the birds of heuen/& of al that leueth vpon the erthe.

¶ So hath God then made man of slym of the erthe/and blewe him in his face a lifing brethe/ & also bekam the man a lifing soule/and then spake God the Lorde. It is not good that the man be alone/let vs make him a helpe lyk vnto him/ for ther was not found before Adam no helpe/ & that was lyk vnto him. So sent God the Lord/ a grete slepe vpon Adam/and when he slepte/ toke he one of his ribes/and closed the place with flesche/ & God the Lorde made a womā of that ribe/the whiche he had taken from Adam/ and he broght her to Adam. And then sayd Adam. That bone is nou of my bones/and that flesch of my flesch. Gen. ij.

¶ Praeir.

O Allmighty Lorde God/that hathe created and made heuen and erth/and all that is ther in/of nought/but inespecyall haue you made man vnto your godly image/infoundinge in him a resonable sole / the whiche is not mortall/not transitori as is the soles of onresonable bestes. But she lifeth lyk the gost of God for euer/she is inuisible/intransitoryus/and immortall/with which sole the man knoweth you/ his God/may loue you/and shall beholde you/ and with sole and body you made him aboue all creatures so muche costleyr/and heyle exalted that you haue set him a prīce and captayne of all Gen. i.

other creaturs that be in the erthe/ & haue caste them all onder his fote. O most mercyfulste Lor-
Psalm. viij. de/ infounde in vs youre godly light/ thoro the which we may euer haue in regarde the vyle stu-
fe and makyng that youre godly hande hathe made vs of/ and haue exalted vs so out of mesu-
re. And let vs knoe that the man is crepet but out of duste and myre/ and the woman out of the ribe of her husbande. So that we do not stry-
Psalm. C.ij. ke in pryde by vayne glory and presumption/ of the grete glory with the which you haue indued and clothed vs. But that we may exhibit all this vnto your godle goodnes and mercy. And that we may be drawen there thoro vnto your loue/ and to kindell oure sole/ the whiche is colde in your loue/ with the light of your grace. So that we may dyligentle fulfill all that you haue com-
manded vs/ and leue the which you haue forbid-
den vs/ lyk as your obedient creaturs. So that we here in this vaell of mysere/ and here after in that heuenly paradis ondefiled and lyk vnto the may be founde lyke as you haue created vs lyk vnto your awne image and lykenes

A M E N

Adam and Eue

¶ Geneſis. iij.

The ſerpent was wyſer thā all creaturs of the erthe, the which God the Lorde had made. And it ſpake to the woman. When hathe God forbiden you, that you ſholde not eat of all maner of trees of the paradis? And the woman ſaide vnto the ſerpent. Of the frutes of the trees that be in the paradis do we eathe, but of the frute of the tree that is in the mides of the paradis, hathe God commanded vs, that we ſholde not eatther of nor also touche the ſame, that we paraūtur ſholde not dey. And the ſerpente ſpake vnto the woman. You ſhall not ſuffer death by no meanes, for God

knoweth/ that in which day that you shall eat there of/ your eys shall be openede/ and shall see lyke Gods/ and knowe what is good and ill. And thus sawe the woman/ that that tre was good for the eat there of/ and faire/ louyngly to the eyes to beholde/ and she brake of the frutes/ and aet them/ and she gaue her husbande also there of/ and he aet. Then were bothe theyr eyes opened/ and whē they knewe that they ware naked haue they sowede togeder figtre leues and haue made them pettekots/ and when they harde the vois of the Lorde that waelked after middaey in the paradis/ thē haue Adam and his wyse hide them/ from the face of the Lorde/ in the mides of the woede of the paradis/ and God the Lorde called Adam/ and sayd vnto him. Adam where be you? The which answered. I haue harde your vois/ and I feared/ because I was naked. And the lorde sayd vnto him. Who hathe tolde you that you be naked/ sauyngh that you haue eaten of the forbiden woed.

¶ Praeyr.

Rom. xi God ẏ which is meruelus in all your workes/ the which be hidē vnto men/ ẏ which no body can compreheud/ for because they be accordingh to the wordes of your prophet/ lyk as a wilde see/ aud that you geue your counsell not to be knowē to nobody/ and that thoro your gre

Psalm. xxxv.

te goodnes/the which in dyuers mannars you let descende vpon vs/haue let eue be desaued thoro the wicked sprite/the which spake thoro the serpent/and let Adam with the woman fall into suche sine/that she lastes yet in the successours of Adam/and that thoro that ill/Adam with all his childern is become mortall/ẏ which before was immortall. Infoñde in vs your godly gost/vnto the which is nothinge hide. Geue vs wisdom and sapiens/so that we do not truste all gostes/but that we may learne to discerne ẏ gostes whether they be of you/or of the synde of hell/so that we be not seducte/and fall in errours/or beleue the learnigs of the deuells/and fall againe into iniquyte/and sine lykwys as Adam the father of oure flesch hath fallen and sined. But that we may lede a pure clene and ondefyled lyfe/and treade vnder the feet all fleschle desyrs/and becom lyk ād beare the image and symylitude of the nyeu and heuenle Adam: lyk as we lōg haue borne the image of the olde erthle and sinfull Adam.

i.Ti.ij.

Rom.v.

i.Co.ij.

i.Joan. iiij.

i.Timo iiij.

i.Cor. xv.

A M E N

Genesis.iiij.

Abel became a shepherde and Caym a husbonde man: and it fortuned after many dais that Caym broght offering vnto the Lorde/of the frutes of the erthe: and Abell broght also of the first borne of his sheepe/and of theyr fattes. And the lorde lokede to Abell and to his offer: but to Caym nor to his offer loked he not Then became Caym very angre: and his face changed him: and the Lorde spake to Caym. Wherfor troblest thou? and wherfor chaungeth your face? is it not so/haue you done well shall not you resaue that? but haue you done ill then shall your sin be stregth wan in the dore/

but her bestouwing shall be in your might/and you shall haue domynyon ouer her. And Caym spake vnto his brother Abell. Let vs go there wythout/and when they were in the felde/rose Caym op againste his brother Abel/and killed him. And God spake to Caym. Where is Abel your brother? The whiche hathe answered. I cā not tell. Am I a keper of me brother? And God hathe said to him. What haue you done? ẏ voyse of thy brothers blode/calleth vnto me from the erthe.

¶ Praeyr

O Mercyfull Lorde God/that thoro your infinite goodnes letes come your benefittes and good deedes vpon the good and the ill/and letes your sonne shyne commenle vpon them/and you lete the good liue for to encrese the honore of your name/and the ill ther for/because the good sholde be vexed of them/ād that theyr beleue there thoro sholde be assayde and clensed and puryfyde/lyke as the golde in the fornes with the fyre from the oncleue erthe is purgede. O mercyfull Lorde/thoro your sufferance is there com a swerde or a fyre here vpō erthe/that is a stryse betwene the worlde/and betwene them that be separate from the worlde. Betwene the goode folles and the ill/and your haue sufferd the good/and they that wyll lyue in your godle seruis/to be persecutede/ & haue sous-

Mat.v

i.Pet.i.

Luc.xij

ferde that for oue hathe bene done vnto them/
and you haue let hate and enuy so growe/that
.ij. Thi: father his chylde/and the chylde his father/and
M .o.iij: the one brother will not spare the other/nor ha-
ue done from the beghinning of the worlde.
But when there ware but two firste brethern/
is the one of the other/the right Abell/of the
wicked Caym mordered/after he see that you
Luc.xxi. had deipte in the offering of Abell. Wy beseche
you hũble mercyfull Lorde/infounde in vs your
godly grace/and geue vs hardnes and strenght/
that we may possede oure soles in benuolence/
and that we thoro you may paciently beare all
persecutions/ and that we may do good vnto
Matth them that doeth ill vnto vs/ and loue oure soes
v. that haets vs/and praey for them that perscu-
te vs/and do vs trobbell/ipite wys as you haue
commanded vs. So that we thoro pacyens and
Rom.v. benuolens/that so thoro trobbel is assaide/may
com to you/ the which is our hope/ the which
may not faile vs.

A M E N

¶ Genesis.vij.

When Noe was six honderd yere olde/ vpō the seuēthēth day of the secōd moneth/ went Noe into the arcke/ with his children/ Sem/ Cam/ and Japhet/ he with his wyfe/ād with his childerns wyues/ and to him came into the arcke of all beastes that ware vpō the erthe one male and one female. And when they ware all together/ locked God the windo/ that was in the arcke/ on which arcke Noe had bilte a honderd yers/ and was made of planede woede/ and was bepitched within and without And then burste op all the fontains of the grete abyme/ and all the condutes of the heuens on-

shut them/and there cam a rayn vpon erthe fo-
re days and forte nyghtes/and the waters gre-
ue and lifted the arcke aboue the erthe/so toke
the water the ouerhande/and greue sore vpon
erthe/so that the arcke floted vpon the water/
and the water wexid myghte and greue/so sore
vpon erthe/that all hey mountaeyns onder the
heuen ware couered/fyuetene cubitus hey wen
te the water ouer the mountayns that ware co-
uered/and God distriede all that was ill on er
the/from the folke vnto the beastes/as well
the wormes as the birdes of heuen/and it pe-
risched all from the erthe/saue Noe abode alone
and they that ware with him in the arcke/And
Ge.vij. the water stoude vpon the erthe a hōderd & fyfte
days. And the Lorde hathe remembred Noe/ād
all the beastes and cattell that was with him
in the arcke/and he hathe broght a wynde vpon
erthe/and the waters are minisched/ & the foun-
tayns of the abyme/and the dores of heuen are
locked/and the rayne is forbiden from heuen.

¶ Praeir.

God Lorde that is wonderfull in all youre
workes/but yet moste of all in your mer-
cy/the which excedes all your workes/the which
you let euer com so superfluesly vpon your crea-
Psalm. turs and vpon the childern of man/and in espe-
C.xliiij. cyall in the tyme of Noe/that wōderfully haue

shoede. For whē all folkes/and all flesch had de-
stroyed his way/and euery one walked after his
desyre and mynde/in so muche that man kynde Ge.vi.
abhorred you/the which you had created/neuer
theles you haue not let your streyght rightwes-
nes fall vpon them sodenle/hoe be it that you
ware strong and mighte inoug/to fulfill iustice/
haue neuerthelesse lōg tarid/and tarid a hōderd psal.lvij
pere for theyr amendmente/ and then haue not
you ponnysched the good Noe ād his in the arc-
ke. Geue vs your grace/that we may knolege
your largenesse/and not dispyse your long suffe Rom.ij.
rance and the riches of your goodnes / so that
we do not gader for our self the tresoure of your
wrathe. But that we may be founde rightewos
with Noe/and not be drouned with the wicked
in the see of this worlde/but may be sauede in
the arcke of your benyuolente grace.

A M E N

¶ Geneſis .ix.

Noe for because he was a husband man he began to labore the erthe/and he plãted a vyne. And when he had dronckẽ of the wyne/he warred droncke/and he lay in his tent onkeuered. And when Cham the father of Canaan se that the preuetes of his father was ỗkeuered/hathe he anounced the same without vnto bothe his brethern. But Sem and Japhet toke their mantell/and layde them vpon their shoelders/and wente backwarde/and keuered the preuetes of theyr father/and their faces ware torned/and they dide not se the preuetes of theyr father. When Noe nou awakened from

the wyne/ and when he had onderstonde/ what his iongeste sonne had done vnto him/ then spake he. Worsed be Canaan/ hy shall be a seruant of the seruants of his brethere n. And he saide forther more. Blesed be the lorde God of Sem/ let Chanaan be his seruant/ and God sprede abroed Japhet/ and let him dwell in the tabernakell of Sem/ and let Chanaan be his seruant.

¶ Praeyr.

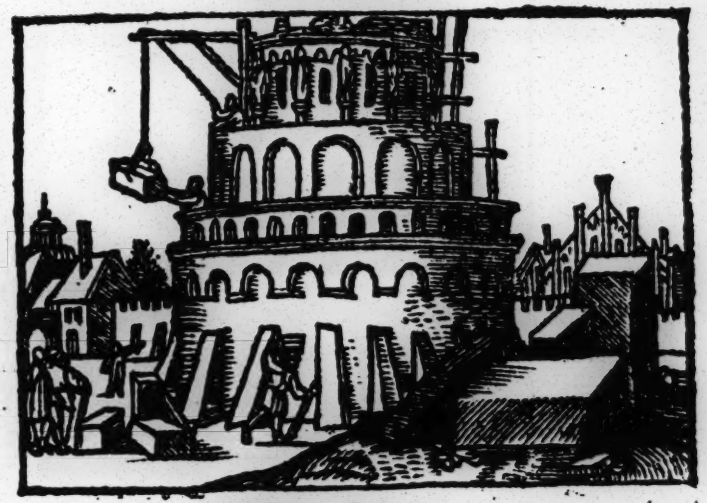
Almyghty God/ and meake lorde/ you haue created the birdes in the air/ the fisches in the see/ and all the carbes and frutes that springes out of the erthe/ to the sustenāce and behoef of man/ and after that you had let the worlde to perische with the dyluge/ thoro ȳ sin of man/ haue you learned oure father Noe/ your seruāt/ to plante a vyne/ for because the harte of man sholde there thoro be reposed ȳ quickened/ but not because that they sholde drincke drōcke/ and swallo in the wyne glottyshly. But you haue so punished the sin in Noe/ ho be it that he fell innocently there in/ for he did not weikno the vertu of the wyne/ that he hathe lyne naked in his tente/ and is mocked and shornede of his awne and pongeste sonne. O merey full lorde/ take from oure hartes/ all the ill appetites and desyers where to our myndes ād flesch ley lustes might be enclyned/ the which be a let-

Psalm. C.iij.

Gen. ix.

ting vnto vs/for to lifte op our hartes vnto yᵉ
In the which we haue thus long lyue ſmoodred
Ro.xiij. and wacken vs/and nem bell from all ſlepe and
ſlothfulnes/ſo that we walke nomore in ẏ wo
kes of darcknes/ in couetoſneſſe / in lechery / i
glottene, in exceſſe of makinghe good cheare/
ſuperfluſly to mſuſe that/that youre goodnes
hathe created and geuen/onle to our behoof a
noryſchemēt. But let vs vſe with laude and thā
Ro.xiiij kefulnes all creatures/the which you haue caſt
onder our fete. And let vs ware droncke of the
Pſalm. ſuperfluesnes of the goods of thy houſe/and le
cxxxv. vs be fillede not with the wyne that hathe in th
lechere/but with that nyeu muſte/of the which
Ephe.v youre chosen apoſtels and diſcipels had ſo plen
teoſly dronck vpon whitſonday/that they fe
Acto.ij. red not to preache and to vtter the treuthe and
glorious reſurrectiō of our ſauyour Ihesu Chri
ſte. A M E N.

The towre



¶ Genesis.xi.

The whole erthe was of one mannar a lā gaige and of one mannar a speche. And whē they ware nou iornede forthe out of the easte/ they founde a felde/in the erthe of Sennaar/and they dwelte ther in. Then spake the one to his nexte. Come/ let vs make bricke stones/and let vs bake them with the syre. And they had brickes for stones/and lyme for morter/and they said. Com let vs make a cite and a touer/whose oppermoste reche to the heuē/and let vs make our name to be sprede/ere wybe parted in all the londes. But the Lorde came doune for the see the cite and the toure/that Adams

children bilte/and he spake. Se it is but one ma
nar of people/and it is all one langaige amonge
them all/and they haue begon to make this/ād
they shall not holde op of theyr thoughtes/till
they haue synnyschede them with theyr workin
kinge/there for com and let vs climme doune ⁊
mar theyr speche/ so that the one onderstonde
not the speche of the other/and so skattered the
the Lorde in all lōdes from that place/and they
helde op the byldinge of the cete/and therfor is
the place called Babell/for because that there is
tornede the langage of all contres.

¶ Praeyr.

Rom.xi Oheynes of riches wisdome and knolege
of God/ hou righteous are youre iug-
ments/and incomprehensyble are your
workes/you make foelische all them the which
truste to muche vpon ther aune wysdom/you
mar and make ongle/and lets them fall in sin-
Psal.iij nes they that thinck that ther is no God/ ⁊ you
dispyse and caste of them that thinck thoro their
ounewitfulnes to escape your iugmēts/you ha-
ue trobed the children of Adā/in theyr speches/
and deuyded them/for because that they wolde
bylde against thy pouer a hey tour. Geue vs tho
ro your godly grace dere Lorde a meke sprite/
Psal.l. and a broken hart/the which is vnto you an ac-
ceptable sacrifice/and let vs not be to nooswyse

in our selues/but make vs so ingnorant and foe
lysche/that we may kno your depe misteris/and Ro.xij.
all the which is nedfull to the faluaciō of our so
les/ so that we may set al our truste and hope/ Mat.xi
vpon your gracios mercy. Lette vs heyde vs and
be defended onder the shadoe of your winghs/ psal.lvi.
for you haue sent frō heuen Jesus Christe your
sone/the which hathe redemed vs/ād hathe bro
ken in peses te strong gates and bolts of hell
You haue sente your mercy ād verite/the which
you had promised our fathers Abraham/Ysaac
and Jacob/the which hathe made vs fre of all ill
and hath so ouer commen oure enmis/that we
with right may holde our skorne with thē/hou
often haue we moost beningne and good Lorde
resaued of you youre mercy/when we thoro the
multytude of oure misdedes haue deseruede
streight to sincke in the hell grounde/hou often
haue you showed youre verite/when you accor-
ding to youre promis haue feblished them that
persecuted vs/the which sholde haue distroyed
vs/and you wolde haue draune your hande frō
vs. A M E N

¶ Geneſis .xvi.

SArai Abrahams wyfe / had goten no children / but ſhe had a mayden ſeruant out of Egipt / the whiche was named Agar. And Sarai ſaid to Abraham. Se the lorde hathe cloſed my / that I ſholde not bring forthe children / go in to my maidē / if I might gheta my children out of her. And when he harde her praeyr / hathe ſhe taken Agar her hādmaidē out of Egipt / after that they had dwelt tene yere in the londe of Canaan: and ſhe gaue her vnto her huſbande to wyfe. And Abraham is gone in to her / and ſhe hathe conſaued / and brought forth a ſone / and he is called Iſmael / accordinge to the cō

mandement of the angel. Thre skore and eight yere was Abraham olde/when Agar the handmaiden of Sarai/broght him forthe Ismael.

¶ Praeyr

Almighte God/the which are riche in your mercis/and you that the inconprehensible grete good/that the people sholde yet ghite in the tyme of grace/and the gospell the which sholde be preched of Jesu Christ youre sone/haeth willed thoro scripture and meruelons figures to geue knoleg unto the olde fathers/the which haue let Sarai ẏ wyfe of Abraham/be so long onfruytfull/and haue first lette Abraham begit a chylde on Agar the handmayden of Sarai/for because that you sholde sheue/that the lawe sholde haue long domynyon on Agar and her childern/er the fridom of the holy gospell/thoro thy sone Jhesu Christe/sholde be publisched/and er the kindred of Isaac/the fre childern/the childern of promission/sholde be multiplyd. And let vs o heuēly father/thoro youre endles mercy/not be founde childern of the handmaydē/the which dothe not sauor nor knolege/but that the which is pleasāte unto the outwarde and fleschle body/and dothe not comprehēde that/the whiche is very lyke with your godly spirite/but hange yet vpon the letter/and take not in the mouthe/but the barcke/dispysing the

Ephe.i.

Rom.i.

Gal.iiij

Gal.v. hone and the swetnes of the misteris/that you theyr in haue hiden. Wherfor they shall not one be refused & disherete of the herytaige/ ẏ which is grantid vnto the fre childern/but shall also dey ẏ eternell dethe. O mercyfull lorde we praey vnto you intstantle/put vs amonge the nombre of the fre childern/whos names be writen in the boke of lyfe/the whiche be now no more sud geet vnto sinne/nor vnto the lawe/but beyng

Rom.vi dreuen thoro the sprite/be the childern of God. And git a corage for to truste vpon you/whoes

Ro.viij. foos we ware waren thoro the sinne/and for to fall vpon you in all our nede and tribulacyon/ and to set all our truste in you. Put vs amonge the childern/ the which of all fleschle spotes and fautes holy be fre and sur/and as they that be borne as Isaac/ after the sprite. So that we may be partetakers of that heritage/the which is granted vnto the childern of promission/and that we may git a dwelling place in Ierusalem/ the which is here aboue/lyk as Sarai/is the mother of the fre childern.

A M E N

Loth medelde

¶ Geneſis.xix.

When Zodoma and Gomorra ware periſhede, is Loth gone oute of a lytell toune / that was called Hegor / in the which he was fled / and abode vpon the mountayn, & bothe his doghters with him, for he fcared to abyde in Hegor / and he abode in a hole of a montayne / and bothe his doghters with him. And the eldeſte ſpacke to the ỹgheſte. Oure father is olde / and there is no man more abiden / that might come by vs / and mary vs / as the mānar was. Wonte to be in the countre / come let vs make him drōck / and ſlepe with him, ſo that we may kepe ſeede of our father. The gaue they

their father wyne to drinck that night/and the eldeste is gone to him/and hathe slepte with hir father/and he hathe not felte it nether whē his his doghter came to him/nor when she wente from him. And the nexte daey sayde the eldeste agayne to the iōgeste. Se I haue yesterdaey slepte with my father/let vs geue him agayne wyn to drinck to nighte/and slepe with him/so that we may kepe the sede out of oure father. And the y gaue him also wyne to drinck that night/ and the yongeste is gone to him/and she hathe slepte with him/and he felte yt not also/when she came and laid doune be him/nor when she rose from him. So haue thē bothe the doghters of Iothe/consaued of their father/and the eldest hathe broght forthe a sone/and she called his name Moab. He is a father of the Moabytes/and the iongest hathe also broght forth a sone/and hathe called him Ammon/that is/the sone of me people. He is the father of the Ammonytes.

¶ Praeyr.

Rightefully and well hathe Salomō said that the wyne is a lecheros thinge/and
Pro.xx. that dronckines putes all thinghs in stryse and debate/for who comes in soro/or whos father comes in trobell/who kome firste in bralinge/
Prouer xxij. and after that in preson/who brekes his members and fals them in peses/whos eyē wexethe

dime/and becommethe blynde. Then he that sites long vpon the wyne bensche/and learns to drinck oute a full cupe/make blynde oure eyes/ Lorde/so that the wyne be not plesante vnto vs/ when he stands and gloethe/and when his colore ghlisters in the glas/he gothe in first swetly/ but at the laste byts hy lyk a serpent/ & he spreds his venyme lyk a basiliscus. Then beholds oure eyen wemen/the which we oughte not to behol de/and we speke/and we kan not tell what we saey. So is it hapened vnto Loth/he hathe raue sched bothe his doghters/and not knowen ther of. This kan the wyne done/thē ar we without toughte/without feare/tho we be beatē/we fele it not/they laey vs where they will/ād we knoe not there of. We praey vnto you dere Lorde/defende vs from suche dronckines/for wo is cominghe to them/that ryses in the mornyngh to geder/ for to drincke the wyne glotesly/ and for to followe the dronckines. But fill vs with your godly sprite/and let vs be droncken there of/and out of that dronckines singhe and leape. But no thinghe but gostley songes and praeise geuings and them to youre praise and laude.

Gen.ix

Prouer xxiij.

Eph.v.

A M E N

God commanded

¶ Genesis.xxij.

GOd spake to Abraham. Abraham. And he ãswered. Hier am I. He said vnto him Take thyne onle sone, the which you loue Isaac, and offer him me to a borninge offer/ vpon a mountaine/ the which I shall shoe you. And Abraham rose op in the night/ and toke with him his sonne Isaac. And whẽ he se the place a fer of the thirde day/ toke he the wode/ where with he wolde borne the offer/ and layde it vpõ the necke of Isaac his sonne/ and he bore in his hãde the fyre/ and a sworde. And thus came they vpon the mountayne/ and ther bilte Abraham an awter/ and lade the wode ther on/ and

when he had bounde Isaac/he layde him vpon the awter vpon the heape of wode/and he put forthe his honde/and he toke his sworde for to offer his sonne/and se the angell cryed from heauen/sayinge: Abraham/Abraham/ and he answerde. I am here/and then sayd he/put not youre hand vpon the chylde and kyll him not/ now knowe I well that you doubte the lorde/ and you haue not sparede youre only sonne for my sake. Abraham lyfte vp his eyen/and he se behinde his backe a ramme hanginge amonge the thistels with his hornes/the whiche he toke/and offerde a bornnige offer for his sonne. And the angell cryede agayne from heauen the Lorde sayde/ I haue sworne by my selfe/ for because you haue donne this/and haue not sparede youre only sonne for my/ I shall blesse you/and I shall multiply youre seede lyke the sterres of heauen/and the sande of the see/ youre seede shall possede the gates of their foes/and in youre seede shall all people be blessede of the worlde/for because that you haue bene obediente vnto me voys.

¶ Prayer.

Dere father that dwelleth here aboue in heauen/you be the ryght Adam/ you are the father of moche people/for they be all youre chyldren that beleue in you/ the- mat. vi.

¶

row your worde leds a spirituall lyfe/ & be obedient vnto your cōmandments Abrahā hath
Ro.viij. willed willingle to offer his only sonne Isaac/ when you cōmanded him/ thorow which you had promysed/ yet to multiply his seede/ stedfastly trustingh in you/ & beleuingh/ that you myght make a lyue thē that ware deede. And
Heb.xi. therfore haue you promised him/ that you shol de blisse thorow his seede all naciōs/ you haue kepte him the promise/ & Christ is after ẏ flesche borne of him/ thorow which we haue abou
math.i. dantly resceaued the blessing. But what shold
Joh.vi. haue holpen vs the flesche that was come of Abrahā/ & you had not fulfilled that with the godly sprete of your sonne ẏ calfe most be well fede & fattede/ that shold be offerede & slayne
Luc.xx. for the saluaciō of mākynd/ for sothe you haue spared. Theron no koste/ for you haue loued
Joh.iij. the worlde so/ that you gaue youre only sonne to the worldes pleasur/ geue vs grace heauenly father/ that we maye leue the wickednes in which we haue thus long waked/ and that we speke with repentans/ father I haue synned in
Luc.xv. heauen and agaynst you/ I am not worthy to be called youre chylde/ but make me one of youre heered seruauntes so that I may gyte youre euerlastingh blessingh:

A M E N.

¶ Genesis. xxviij.

When Jacob was gone from his father towarde Aran / and was come vpon a place / where he wolde slepe after sunne set / toke he of the stones that laey there / and he layd them vnder his heade / & he slept there / and he sae in his slepe a lader stande vpon the grounde of the whiche the toppe reached vp to heauen / and the angels of God clame vp and came downe alongs the lader / and the Lorde leaned on the lader / & he sayd / I am God of Abraham / and of Isaac youre father / the grounde where as you slepe / now shall I geue you / and youre seade / & youre seade shall be lyke duste of the erthe / you shall be spreds

abrode. In the east/and west/in the north an
south. And in youre seede shall be blessed a
Osee. xij. the kindredes of the erthe/and I shall be you
re keper wherseuer you go/and I shall bring
Deut. xij.xix. you agayne into this londe and I shall not le
ue you/tyll that I haue fulfilled all that th
which I haue tolde you/and when Jacob wa
awakened of his slepe/spake he/forsoweth
the Lorde is in this place/and I wiste not tha
heere is nothinge els then the house of God
and the gate of heauen/and Jacob rose in th
morninge/and he toke the stone and sette hi
vp into a remembraunce/& powred oyle ou
Sap.x. it/and he namede the place Bethel/the which
Act.xij. was afore called Lusa/and he promesed also
Genes. a promesse/sayinge. If so be that the Lorde b
xiij. with me/& that he kepe my in the waey in th
which I waeke/and that he geue me brede fo
to eate/and a garmēte to cloothe me/and tha
I come agayne with prosperite into my fa
thers house/then shall the lorde be to me a god
and this stone the which I haue liftede vp to
remembrance/shall be called the house of god
and of all that the which you geue me/shall I
offer you the tenthe. ¶ Prayer.

O Lorde you be ryche in youre promesses
and very large in youre godly gyftes
the holy patriark Jacob/the which you

had chosen to a frende/ is gone with his staf
out of the house of his father/and he hath slept
when the sunne set vpō a stone. But the stone
was anoynted where vpon he slept. And for-
because he thus had left all thinge/haue you
accordinge youre grete mercy/bene wyllīng to
confort him/promesyng that you sholde not Lu.xiiij.
lene him. Learn vs also lorde in lyke maner di-
spise all the which is temporall and transito-
rius/and to set no trust vpon ryches. Learne vs Mat.x.
thorow youre worde perfectly leue father and
mother and all the worlde/And take oure cro-
se vpon oure neke/and so follow you/and with
out fear or sterrynge. Laey oure head vpon you/
the which is the anoynted stone/& sleep wout
fear. For when you will be oure saluacion/we ephes. iij
nede not to fear nobode/& when you will be ỹ Psal.
defender of oure lyf/then nede wy not to sterr. xxv.
But and they came with thousands agaynst
vs/so shall ther a thousand be slayne of oure lef Psal. c.
te syde/ and on the ryght syde ten thousand/
and they shall not be able to come to vs. For
you shall be oure gyde thorow oute all this pil-
grymage/& shoe vs the lader/that is the ryght
waey the which is Christ/alengs the which we
mae come to the top/where vpon the eternall
God is lenīng/and wher we shall behold him
perpetualy/in perfect glory of his godly essens

Iosephs brethren

¶ Genesis. xxxvij.

Ioseph is gone to his brethren/ & fou
them in Dothaim. And whē they se hi
a far er he yet cam vnto thē thought t
kyll him/and spake the one to the other. Se t
dremer coms: let vs go kyll him/ & cast him
this olde pyt/ & we shall saye/that a cruell be
sie hath deuored him/ & then shall well be se
what his dremes shall auaile him. And Ruben
hearingh this/sayde: Let not vs kyll his so
nor shed his blod/but cast him in this olde p
the which is in the wildernes/ & kepe you yo
handes innocent/this sayde he for because h
wold fayne haue deliuered him out frō the

handes/ and delíuer him agayne vnto his fa-
ther. And as ſone as Joſeph cam vnto his bre-
thren/ they pulled oute his goune/ the which
was of many colors/ & they caſt him into the
olde pyt wher in ther was no water. And when
they ware ſyttingh for to eate/ they ſe the Iſ-
maelytes come from Galaad/ & theyr camels
the which bore their ſpices and other marchan
des into Egypte. And Judas ſayde vnto his
brethren. What ſhall it preuayle vs that we
kyll oure brother/ and hyd his bloud/ it is be-
ter that he be ſolde vnto the Iſmalytes/ & that
oure handes be no defyled. And they harkened Sap. xr.
his counſell/ & they haue pulled him out of the Pſalm.
pyt/ & ſold him vnto the Iſmaelyts for twente cxiij.
ſiuer pens/ and they cared him into Egypt.

¶ Prayer.

MOſte wyſeſt Lorde/ Joſeph youre pa-
triarke hathe had moche to ſuffer/ and
his brethren hathe done vnto him mo Geneſ.
ehe ſorow/ for becauſe that he myght not well xxxvij.
ſuffer their fylthines that hapened amonge
them/ and for becauſe that he ſe many dreams
the which ſemed to be token/ that he thoro the
godley prouiſion ſhold yet become much gre
ter and myghtier then they. Thus dothe yet
dayle ſpeke all onrpghtfull perſons/ and ſaey.
Come let vs oppreſe the ryghteous/ and bringe Sap. ij.

him to nought for because that he is agaynst our wycked deeds/and he maey not suffer that we wake in oure fylthines. Let vs bring him to nought/and then shall we se what his wordes and wysdom shall prouail him. In lyke maner haue also spoken the bretheren of Ioseph. But their yll thought haue you caused to be finisshed in good/for because then also ware deliuered from the derthe and penury/the which after came vpon them. In lyke maner hath the Scribes and Pharises spoke/of youre beloued sonne Iesu/sayinge: Let vs iuge him with the moste shaemfulest death/and let vs take his remembrās from the erth/his blode come vpon vs and vpon oure chyldren. But the yll that they tought to do/is come vnto them and vnto vs all in stede of oure saluacion/for thorow his death we be all saued. And yet is there ynough found the which folow the membres of Christ/but it is all in vayne/for agaynst the Lorde is no counsell. Let vs Lorde breke their bandes in peces/& not be founde in their counsell/so that we/as they/of you that dwels in heauen be not cheked and mocked/and from the waey of the ryghteous be not departed/when you shall let descend youre wrathe vpon the chyldren of men/but thorow your endlese mercy be you then only oure only confort: Amen.

Genes. xlvij. l.

Ioh. xi. Act. iij.

Psal. ij. Act. iiij. Psal. ij. Pro. ij.

¶ Genesis. xlij.

When Ioseph was now become a prince in Egypt/and ther and in Chanaan was a very gret derth. Be his ten brethren come to bey corne. And when they had adored him/ he knew them very well/he hath spoken vnto them rigorosly as vnto fremd folkes/ he ared them: From whens be you come they answerd: from the lande of Chanaan/ for to bey oure bodely fode. And tho he knew thē yet they knew him not. And he began to thinck vpon the dremes/ hoo that his brethren shold yet adore him. And he sayde: you be speys/ you come to spey wher the contre is most wekefie. They answered: no lorde/ but we come for ou-

re bodely fode lyke as all the other do we be all sonnes of one father/ & ther are twelf of vs/ the iongheſt is biden a home/ & te other is loſt/ I ſayde he/that is it that I will ſaye/that you be ſpeys. I ſhall proue whether it be treu that you do ſaye/for you ſhall not go from hence/ vnto the tyme that your yongheſt brother com And he hath locked them thre dayes in preſon/ and after that he let them out/ & he let them go for their brother. But he lefte Symeon in the preſon/And he let not him ſelf be knowen/vn-
Geneſ. xv. to the tyme that they had broght with thē his iongeſt brother Geniamin. And then he ſent
Geneſ. xvi. thē home to fetſche his father/the which is com with all his kindred/ & with all his catell/ & he
Geneſ. xvij. hath from that tyme forth dwellyd in the lon-
de of Jeſſen/wher alſo he deyde.
Gene.l.

¶ Prayer.

i.Reg.ij. LOrde God almighty/ryghteous & mer-
cyfull/you kyll & reuyue agayne/you let them be baried you kan rayſe them agay ne/you kan put doune and exalt agayne/ you wounde and hele agayne/you lede to the gates of hell and reclames agayne/you make power and ryche agayne/ & you fede them that dothe caſt their hope vpon you. Joſeph the which you had elected to a frend/is well diſpyſed/ & hath bene broght loe: he hath bene ſolde to be a ſkla

ue/he hath bene ſtricken in feters/a ſwoꝛde of ſoꝛow hath thurrecote his ſole/vnto the tyme that you haue ſent him your woꝛde/your godly grace hath pereed him/& you haue lichtened him frō within w̄ your ſpꝛite/So that he hath goten grace thoꝛow his wiſdom in the ſyght of the eyes of the kynge/& hath eaſed him to be delyuered oute of the pꝛſon wherin he laye. And the kynge hath made and ſtabliſhed him a loꝛde ouer all his houlholde/& a pꝛince ouer all his goode: that is Loꝛde youre wonderfull woꝛke/out of duſte and fylthe to exalte the poore and diſpyſed/and to ſet him by pꝛinces/and cauſe him to ſyt vpon a glozios thꝛone/We thanck you good loꝛde of all the ſoꝛow and tribulation the which you ſend vnto vs/& of the paciens the which we haue in oure trubell/the which eſpecially cometh from you/you do well loꝛde that you do ſomtyme humble vs and make vs meke/foꝛ els wy ſholde foꝛgyte you and youre lae. Geue vnto vs o Loꝛde youre godly grace/So that we as well may in miſſoꝛtune and tribulaciō/as in pꝛoſperite and ſolas may haue remembꝛance of thy/and euer pꝛayſe and laude youre infinite goodnes/foꝛ all that the which you do geue vs/is to bꝛinge vs vnto youre knowlege/and to diſpyſe and moꝛtify oure ſelues.

Pſalm. c.iij.

i.Reg.ij.

Pſalm. c.xviij.

God spake to

¶ Exodi.iij.

MOyses fede the sheep of Jetro his father in Lae/the preste of Madian/and when he had driuen the flocke towarde the depeste of the wildernes. Is he come to the moũte of God Oreb. And the Lorde hath shoed him in the flamme of fyre/from the myddes of the hedge/& he sey that the hedge was a fyre and bornt not. And Moses sayde/I shall go and beholde this grete syght/wherfore the hedge dothe not borne. And when the Lorde sae that he cam for to sey/called he him from the myddes of the thorne bussche/and sayde: Moyses/Moyses. The whiche answerd. I am here. And the lorde sayd/come no nerer hether

onlouse the shone from the feete/for the
wher you stonds vpō/is holy erthe. And
de. I am the God of your father/ God of Abra
ham/ God of Isaac/ God of Iacob. Moyses
hyde his face/ for he durste not beholde God.
And the Lorde sayde vnto him: I haue seyn
the affliction of my people in Egypt/ & I haue
harde their crynges/ and the cruelnes of them
the which be the opermuste of the worke. And
knowinge their anguisnes/ am I come doune
to deliuer them from the hondes of the Egy-
ptians/ & to lede them out of that londe into a
good and large londe/ a londe that flothe milc-
ke and hony. So is the crynge of the chyldren
of Israel come to my/ & I haue seyn the oppres-
sion with the whiche they be oppressed with-
all of the Egyptians. But come I shall sende
you vnto Pharao/ because you led my people
the chyldren of Israel out of Egypt. And Mo
ses spake vnto God. Who am I/ that I sholde
go to Pharao/ & led the chyldren of Israel out
of Egypt? The Lorde sayde vnto him/ I shall
be with you/ and that shall be your token/ that
I haue sent you. When you haue led me peo-
ple oute of Egypt/ shall you do a seruice vnto
God vpon this hyll. Moyses spake vnto god.
Se I shall go vnto the chyldrē of Israel/ & shall
saye vnto them. The God of your fathers hath

sente my vnto you. If they saye then vnto my/
hoe is his name/what shall I saye vnto them?
God spake to Moyses/I am he that I am/
thus shall you saye vnto the chyldren of Israel.
He that is hath sent me vnto you. And forther
more spake God vnto Moyses. Thus shall
you saye vnto the chyldren of Israel. The Lor=
de God of youre fathers/God of Abraham/
God of Isaac/God of Jacob/hathe sente my
vnto you/that is my name euerlastinge/by that
shall they haue remembrās of my/frō ỳ chylde
to the chyldes chylde. Go & gader to geder the
elders of Israel/and saye vnto thē: The Lorde
God of your fathers hath shoed him vnto my
the God of Abraham/God of Isaac/God of
Jacob/& hath sayde: I haue viseted you/& haue
sene all that hathe hapened vnto you in Egypt
& I haue sayde vnto you. I shall lede you out of
the misery of Egypt into a londe that flothe
milcke and hony/& they shall here youre voyce.
And you and the elders of Israel shall go into
the kynge of Egypte/& saye vnto him: the Lor=
de of the Hebreus God hath called vs/wy shall
go the waey of thre daeyes yorne in the wilder
nes/So that wy may offer God oure Lorde.
But I know the kynge shall not let you take
youre yorne/but thorow a stronge hond. For I
shall strecke out my honde/& stricke Egypt w

all maner of wonders. Moses spake/they shall
not beleue my/ner here my voice/but they shall
saye/God hath not shoed him vnto you. The Exodi.
Lorde spake vnto him/what is it that you hol- iiij.
de in youre honde. He answerd a wande. And
God spake/caste it from you vpon the erthe.
Moyses caste it from him. And it became
an adder/so that Moyses fled awaye from it.
And God spake vnto him/put forthe youre
hond/& grype hyr by the tayle/Moyses dyd so
& she became agayne vnto a wande/in his hond
because that they beleue (spake he) that hathe
shoed you the Lorde God of their fathers/god
of Abraham/God of Isaac/& God of Jacob.
And the Lorde spake agayne vnto Moyses:
thruste your honde into your bousom/and he
thruste hyr in his bousom/& puld hyr out agay
ne/He then was his honde lazeris lyke snoe.
And god spake: thruste hyr agayne into your
bousom/& he dyd so/& pulde hyr out agayne/
se then she became/agayne lyk his other flesche.
And yf they beleue not you/ner heare the voyce
of the fyrste token/then take the water out of
the ryuer & poured vpõ the drey grounde/then
shall the same water become blode. Moyses
spake vnto the lorde. I beseche you lorde/I am
a man that is not well speakinge/from yester-
daye/& the daye. before/& from that tyme that

you haue ſpoken with your ſeruaũt/for I haue a comerſom ſpeache/& a heuy tonge. God ſayd vnto him: who hath made the mouthe of mã: or who hath made the dome or defe or ſeinge/ or blynde: haue not I done it/the Lorde: therfore go hence I ſhall be in poure mouthe/& ſhall learne you what you ſhall ſpeake. Moſes ſpake I beſeche you lorde/ſent them that you will ſend: then became the Lorde angre vpon Moſes/and ſpake/do not I knoe that Aaron your brother/of the kindred of Leuy/is well ſpeakinge/ Se he ſhall go out & mete with you/& when he ſees you/ſhall he reioyce him in his harte/ ſpeak you to him/& lay my wordes in his mouthe/& I ſhall be in your mouthe and in his mouthe/and teache you what you ſhall do. And he ſhall ſpeak for you vnto the people/he ſhall be your mouthe/& you ſhall be vnto him as God And take this rode in your hond where with you ſhall do the tokens. ¶ Prayer.

Exodi. iij.

O Mercyfull Lorde/& the which ar veritable God of Abrahã/God of Iſaac and God of Iacob oure fathers/not after the fleſche/but after the ſprite/the which cã not deſaue/& vnto which is not poſſible to lye/ye it ware not meete & foule to thinck that of you/ for you be the euerlaſtingh trueth: For that infydell frayle hart/the which is borne in man/to

Hebr. ij.

ſtyr it vp and to drae it vnto your loue/alſo haue
wit ſafe thorre poure endles goodnes/to faſten
with an othe/So that the onhapy man/knowle-
ging what wickednes dweis in him/ſhold be no
more agaſte/& that he ſhold hence forth no more
diſpare vpon your grete mercy/vnto the which
you haue not only in one/but in many maners
bounde you vnto him. You haue promiſed vnto Geneſ.
oure father Abraham/that hy ſhold walke befo- xvij.
re you and be perfect/& you ſhold make him a fa
ther of moche people. And you haue promyſed
him to multiply his ſeed/& to bleſſe them/in ſo
moche that ther ſholde kynges procede of him/
& ſholde geue him and his ſeede the erth of thy
pilgrimage/and all the lond of Chanaan/for an
euerlaſtinge poſſeſſion. And in lyke wyſe as you
had promiſed the ſame long before. Haue you co
me and ſuccored them vnto their awne deſpers/
when they ware piteoſly oppreſſed of them of
Egypt/& lued in thraldom. And you haue de-
liuered your people the chyldren of Iſrael from Exo.i.
the cruell tyranny of the mighty kynge Pharao/
thorow ſo diuers & wonderfull tokēs/that neuer
before was any ſuche ſene or hard the which you
re mighte hand dyd. And for to do this wonder-
full worke/haue not you choſen a man/the which
acording to the worlde was gentyll borne/nor
that was reputed amonge the people to be noſe

wyse man/or þ he was of speache & facondius vte-
rance. But you haue there to chosen & called a ba-
nisched man/a simpel saftmynded shepherde/the
which was a stamerer & of a heauy spethe & he þ
dyd not desyre to haue no lordeship ouer no body:
but desyred to be pardoned an forbore when þ lor
deship was be it selfe offered & proferred vnto him.
You haue called him frō the mydes of a bornyngh
thorne busche/& you cōmanded him þ he shold not
com to you/then wt onshode feete/for because þ pla
Hebr. ce where he stoed vpō/was thorro your godly pre-
viij. sence holy. Remember moste mercyfulest Lorde
now in this tyme/your nyew comnāt/of which cō
nant/you haue set Jesus Christe to be a middelar
& a promiser/þ which was no stranger/nor seruāt/
but þ only sonne of your godly hart/in the which
you haue had frō the begynnyng a grete pleasur/þ
which was hūble of hart. Deliuer vs o mercyfull
father þ which dwels in þ heauēs/frō the remnant
of þ olde thraldō of this region of synne & bringe
vs lyke as you haue begōne/vnto a parfect chrystly
frydō/forbecause þ you/whē we be deliuered from
this mortall weghty bordē/and frō this house of
Deu.vi. erthe/wherin we dwell/led vs into a lande which
flowes of mucke & hony/not into a trāsitorios lande
of promission in this worlde/but into þ lande/the
which oure blessed lorde and master Jesus Christ
hath publisched in the tyme of grace to possede.

Exodi the. v. Chapter.

After that went Moses and Aaron into Pharao/ & spake: This sayth ỹ lorde God of Israel. Leue my folke/ ỹ that it maye sacrifice my in the wildernes. Pharao answerd. Who is ỹ lorde whose voyce I muste heare/ & let Israel go? I wot nothing of that lorde/ & I shall not also let Israel go. They spake/ the God of the Hebrieus hath called vs: for because we shold go thre dayes iorney in the wildernes/ and offer vnto our lorde God/ so that nother pestilence/ nor sworde come vpon vs. Then spake the kynge of Egypt vnto them: wherfore do you Moses & Aaron this/ that the folkes lets their worke stand/ go your waye vnto your charges. And the lorde spake vnto Mo-

Exodi. vij. ſes. See/I haue ſet you a God ouer Pharao/and Aaron your brother ſhall be your prophet/ you ſhall ſaye all that that I ſhall cõmande you/ & Aaron your brother ſhall ſaye vnto Pharao/ that he let the chyldren of Iſrael out of his lande. But I will herden the hart of Pharao/for because that I may do my tokẽs & moche wonder in the londe of Egypt. And Pharao ſhall not heare you/ſo that I ſhoe my hand in Egypt/and that I led myn oste & my people the chyldren of Iſrael out of the londe of Egypt thorow the moſte greteſt iugemẽts. And they of Egypt ſhall knowe that I am the lorde/when I ſhall ſtrech out my hond ouer Egypt/ & ſhall led the chyldren of Iſrael out of the mydes of thẽ. Moſes and Aaron had done lyke as the lorde had cõmanded thẽ. And Moſes was.lxxx.yeare olde & Aaron was.lxxxiij.olde when they ſpake vnto Pharao. And the lorde ſayde vnto Moſes. Go

Exodi. viij. into Pharao/& ſaye vnto him: this ſayth ỹ lorde. Let my people go ſo that they may do ſacrifice vnto my. And yf you will not let thẽ: Se then ſhall I puniſche all your borders wt froges/and the ryuer ſhall bobbell vp froges/& the froges ſhall com vp/ & ſhall go into your houſſe/and in your ſlepinge chambre/& vpon your bed/& in the houſſes of your ſeruaũts & vnto your people/and in your bakinge ouens/& in the remnãt of your meats. And ỹ lorde ſpake vnto Moſes: Saye to Aaron. Put out your

hand wͭ the rode vpon the flodes/ & vpon ẏ ryuers/ & vpon the pondes/ & bringe the froges vpon all ẏ londe of Egypt. And Aarō put out his honde vpō all ẏ waters of Egypt/ & the froges be com vp/ and haue keuered all the whole londe of Egypt.

O lorde oure God euer blessed worlde out of mynd/ hoe meruelous be your workes a fore the eyen of men/ & hoe laudable is your endles mercy: for because that man vnto the ende of this worlde/ shold know and prayse your puysans and pouer/ & know that noman may escape nor resist your strong hande/ thus haue you so hardened the hart of the proude kynge of Egypt Pharao/ for because you shold vse and shoe youre gret maruailes and tokens ouer him and ouer his whole contre. And you haue let froges come vpon all ẏ londe & cōtre of Egypt in so grete a multitude that all the whole contre there wͭ was keuered/ & ar also come into the sleping chambre of the kynge/ & vpon his bed. O lorde you haue let froges come the which be vncleane beastes/ & can do nothinge but krey and make a foele noyse. Loke we praey you from your throō out of your hey heuen doune ward vpon youre chyldren/ the which yet dwell in this miserable vale of tears. Stricke your eyen of your endles mercy vpon vs/ and behold hoe many froges come/ that doe nothing/ But that they wͭ their chattinge led a straye your pour sheepe/ & do-

Prayer

the syle your holy tempel. Beholde lorde hoe their
Psalm. lxxviij. kneuery is groen & waxen/ & almoste couered all ẏ
whole worlde: ther is nobody fre/ whether they be
princes or lordes/ they gyt euery one their parte/ &
it is alas com so far/ ẏ it is not almoste in ẏ myght
of mē to amend ẏ same. But com you doune lorde
& viset ẏ vyne the which your ryght hand hath plā
Psalm. lxxix. ted. Christ the which you haue geuē vs/ that is the
very true vyneiarde/ & all we that bears the name
of him be ẏ branches. But you mercyfull lorde ar
the laborer & husband man/ you haue planted the
vyne stake Christ/ for he is borne of you in the euer
lasting beginnynge. The vyne stake comes from
you/ & we do hange lyke branches vpon the stake.
The lycor & the vyne/ of the which the stake is full/
& the which flothe from the stake into the brāches/
that is your godly sprite/ hier of gyttes ẏ brāches
their grecnes & the strenght & vertu to beare frute.
But behold o lorde hoe many ther by/ that dothe
not walke aster your sprite/ & that haue no profet
of ẏ iuyste/ but hang lyke drey & wedered brāches
vpon the vyne/ the which dothe no profet vnto the
vyne: but dothe more let then do good where they
can or may. Lorde cōmande you the see & the tem-
Math. xiiij. pests/ so that they may be stylled and quyet/ & that
the shyp do not ouerthroe/ where your outchosen
bryde is caryde in suche perelles. For it is all obe-
diēt vnto your worde that ẏ is in heauē & in erthe

Exodi. ix. Chapter.

GOd the Lorde spake to Moses and Aaron/take your handes full of asches out of the herthe/and Moses stro them towarde heauen in the presence of Pharao/and let the dust be vpon all the contre of Egypte/for in the folkes/ & in the beastes/shall be botsches and oprunnynge bylles/in all the lande of Egypte. And they toke asches out of the herthe/and they stode in the presence of Pharao/and Moses stroed them towarde heauen/and there be come botsches and oprunnynge bylles in the folckes and in the catell/and the iogglers myght not abyde standinge in the presense of

Moses for the botsches that they had & they ware in all the londe of Egypte. And the Lorde hath herde nede the herte of Pharao/lyke as he had sayde before vnto Moses.

¶ Prayer.

Sap.xi. LOrde youre godly goosie hath well and wysle taught the wyseman/when he spake/that the man is punisched and payne de/with that the which he hath synned with/when your seruaunte Moses/in your behalfe commanded the kynge Pharao/that he shold let your people go/for to do sacrifice vnto youre name in the wildernes/Is his herte bloen vp with pryde/and he hath answerd. Who is the Exo.v. Lorde vnto whom I shold be obediente: & for whoes sake that I shold lete the people of Israel go: I knowe not the Lorde/and I shall also not let Israel go/he lourd not you/and therfore is his pryde well rune vp agaynste you. And you haue sente him swellings botsches/ Psalm. lxxxiij. and bylles/in hym and in all his folkes/and in all his beastes/and that his flesche sholde also be bloeuen vp/lyke as his herte was very hey rune vp. O moste mercyfle Lorde/the which neuer haue lefte them that trusties in you/we feble synfull vesseis/neuerthelesse youre creatures beseche you that you will take from vs all pryde of wordes/workes or thoghtes/so that we

all that euer we haue maey wrỹte vnto you/ for what haue we that we haue not reſceaued of you: feſten in vs a poore and a humble ſprete/ for vnto oure ſoule is none other faulte ſo ſkaethfull/ as an vpbloeuen mynde and hey entreprinſe/ for theſe lets the perſon that he can not be acceptable nor partetaker/ of the true doctrine and learninge/ the which that cometh out of youre godly mouthe/ the which be the fontaynes and occaſion/ out of the which that ſprynges all moſte all the which to the dethe of the ſoule is letfull. ¶ But geue vs a forcaſten ſprete/ the which hath no pleaſure in that the which is tranſitory/ and doeth not drede what tribulacion or ſorow that you ſende ouer him/ & haue none enuy what benefites and graces you do caſte ouer an other/ ſo that we beinge lede of this ſprete/ maye not be dampned with the proede folowers of the wicked ſprete/ in the euerlaſtinge derckines. ¶ But with the humble folowers of Jeſu Chriſte we may poſſede the kyngdome of heauen/ the which from the begynnynge of the worlde you haue prepared vnto youre electe and choſen:

i.cor.iiij

math.v.

¶ AMEN.

Exodi. ix. Chapter.

THe Lorde ſpake to Moſes: Ryſe to mo
row earle and ſtand in the preſence of
Pharao/and ſaye vnto him/this ſayth
the Lorde God of the Hebrieus. Let my folc-
ke go to do my ſacrifice: For in this viage
ſhall I ſende all my plages vpon youre herte/
and vpon youre ſeruauntes/and youre people/
for becauſe you may know that there is none
lyke vpon earthe vnto my. For now ſhall I re-
Rom. ix. che forth my hande/and ſtrycke you and youre
people with a plage/& you ſhall periſche from
the earth/ for therto haue I ſet you/for becauſe
I ſhold ſhowe my ſtrenght in you/and that my

name shold be manyfestede in all earthe: & you kepe my people and will not/yet let them go? Se I shall to morow at this oure/cause to rayne so moche hayll/that neuer was sene none suche lyke in Egypte/from the tyme that Egypte was fyrste founded tyll now. And the Lorde spake vnto Moses/put youre hand towarde heauen/that it hayle ouer all Egypte/vpon the people/vpon catell/& vpon all erbes in the feldes/in all the contre of Egypte. And so put Moses his rode towarde heauen/& the Lorde let it thonder and hayle/and lyghtninge runninge alongs the earthe/and the Lorde caused hayle to rayne ouer the londe of Egypte/and the hayle and the fyre flew mingled to geder/& it was so grete/that suche other lyke was neuer sene in Egypte/from the tyme that the people was made. And the hayle slew in all the londe of Egypte/all that/that was vpon the felde/bothe people and catell/and he destroyed all the erbes in the felde/& he brake all the trees vpon the felde: Sauinge only in the londe Jessen/where the chyldren of Israel ware/there it hayled not. Sap. xvi.

¶ Prayer. Rom.ix

DMoste myghteste and strongest Lorde God/whose myghtsulnes and strengthe none may resiste/the which hath wil-

led to shoe[illegible] gretnes vnto the people thorow the mighty and merueilous tokens/ the which you haue shoed vpon Pharao/and haue so greuosly punisched him & all his people for
Rom. ix. because they ware disobediēte vnto your godly worde/and you haue let it/thonder/lightē/ & haple/& haue therwith distroied all korē/earbes/trees/beasties that ware in the felde/ye also the people/we beseche you louinge Lorde that you will lerne oure hertes/& open oure eares/ So that we maye heare the thonder of youre godly worde/& vnderstand it/and lyue ther after/and that we thankfully with ioye receaue your fatherly correction/for you receaue neuer a sonne he moste frayle be beten: Sende dere lorde your haple that may destorie/all the synnes and wickednes that may groe vp in oure hertes with greate heapes: So that we knowe no nombre of them. ¶ Lorde let come in vs the fyer and the lyghteninge of youre godly loue/ that distroye and borne/the thystels and thornes of yll desyres of pryde/glotteny/and lecherye the which be so many that we do not vnderstand them oure selues/so that oure herte may
Math. xiij. be as a pure cleane and well prepared aker/ where in the seede of youre godly worde may fall and rote/and groe vp/and bringe forthe thousandfull frutes: Amen.

Egypte is punisthed

Exodi .x. Chapter.

The Lorde hath sayde vnto Mosen: Go to Pharaō/ I haue herdened his herte/ and the herte of his seruauntes/ for be cause I shold doe my tokens in him/ & that you myght reherse it in the eares of youre sonnes/ and youre cousins/ hoe often I haue distroyed the Egypteners/ so that you maye knowe that I am the Lorde. And Moses and Aaron ar go ne to Pharao/ and haue sayde: This sayth the Lorde: Hoe long shall not you yet be obedient vnto my? Let my folcke go to do sacrifice vnto my/ or and you will not do it. Se/ I shall sende to morowe in your borders greshoppers that shall eate the resideu/ that ẏ is leste ondistroyed

of the people. Moses put forthe his rode after the cõmandement of God ouer Egypt/& the Lorde broght a boringe wynde in the contre/ all the daye and all the nyght. And in the morninge lyfted vp the boringe wynde all the grashoppers/and they came ouer all the lande of Egypte/& they descendyd in all the corners of Egypte so very menny without nombre/ that before neuer was none suche/nor shall be/ for they keuered all the contre/distroyinge all thinges and all the earbes of the contre/and all frutes of the trees that ware lefte of the hayle are deuored/and there is nothinge grene abyden/on trees/or of earbes in the felde in all the lande of Egypte.

Sapien xvij.

Moses put forth his hande to heauen warde/and there is waren fearfull derckines ouer all Egypte thre dayes long/so that noman sae his brother/nor rose from the place where he was in/in there dayes. But amõge all the chyldren of Israel was it lyght in their dwellings.

¶ Prayer.

Lorde you are a meruelous and wyse stewarde/that kan geue vnto euery one the which is neadfull vnto him/ that haue let come in the lande of Egypt suche multitude of grashoppers/that they coueredall the cõtre/and also so grete derckines/that they

myght not se eche other/and that the derknes myght be felte. But in the lande of Jessen where as the chyldren of Israel dwelt/was it all lyght: witsafe thorow youre olde euendles mercy/loke done oure Lorde vpō vs poure astrayed sheape. Open oure eys and lyghten vs/so that we folloninge you/maye haue that lyght of lyfe/and not abyde slepingh in the dethe/so that the ennemy do not rebuke vs that he hath gotten the ouerhand of vs. But let Lorde youre lyght of grace shyne in oure dercke hertes/and let ryse youre klere daye vpon them that yet walkes in the nyght of synnes/and let a shyninge lyght ryse vnto them that syttes in the shadowe of deeth. For without youre grace we maye not knowe you/nor without youre soccoure and ayde we may not fulfyll youre godly will. But you be only that hath lyghted oure lantern/that is/all the knowledge that we haue of you/and of youre godly worde/we haue receaued of you/will also louynge Lorde hence forth lyghtē all oure derknes and blyndnes so that we maye in that grete daye of the Lorde walke honestly and that we may be nombred amonge the electe chyldren of euerlastinge lyght: Thorow oure sauiour Jesus Christe youre sonne: Amen.

psal. xj.

Esa. ix.

Psalm. xvij.

Exodi the.xij. Chap.

The lorde spake to Moses and Aaron in the londe of Egypt: Speake vnto all the chyldrē of Israel: Take a lam/a male without spot/that is of one yeare olde/this shall you offer the fourthiensi daye of the fyrste moneth/in the euenynge. And then shall they take of the blode/& shall noynt ther with bothe the posies of the doze/and the oppermoste thresholde/of the house where they eate it in/& they shall eate it roosted with the fyre/with onleuened bread/and with wilde lettes/the hede with the bones/and the gottes shall you eate gredeosly/you shall leste nothinge ther of tyll the morninge. And yf there ouer any thinge that

shall you bozne with the fyze: Thus shall you eate it/you shall be gyzde aboute youre loings/ and haue shone vpon youre feete/ and staues in your handes: This daye you shall haue foz a remembzance/and him shall you holy hole vn= to the Lozde/ and all they that cometh of you with an euerlastinge honoure: Seuen dayes shall you eate vreade without leuen/in the fyz= ste daye shall ther no leuen be founde in youre houses/he that eates leuen in seuen dayes/ he shall dey/and not be reknened with Israel. This is the lae of the lam: No straenger shall eate ther of. But euery bought seruaunt shall be cir= cumcised/and then shall he eate it/euery straen= ger and hyerling shall not eate ther of. In one house shall it be eaten/ and none of the flesche shall be carvde oute. Also shall all the Israelits do/and yf a pelgrim will come in youre lae/and eate the lam/these men persons shall fyzste be all circumcised/and then shall he holy it laufulle/ and shall be ylke an inbozne of the contre. But he that is not circumcised/shall not eate ther of.

¶ Pzayer.

Dozde God that haue commanded the chyldzen of Israel to eate an onspoted lam/with vzede without leuen/ & that in seuen dayes after/no leuen sholde be founde in their houses. And of this lam myght no

ſtranger / nor no ſclaue eate / without that he
ware fyrſte circumciſed. And this feaſte haue
you cauſed them yearly to kepe in this maner /
in a remembrãce that you had deliuered them
from the grete drugery that they had done in
Egypte / and lyke as Salomon ſayeth / you had
deliuered them from an yron fornes / we hum-
ble beſeche you mcke Lorde / that we may euer
haue before oure eyes / that you haue vnyed vs
agaynſt youre ſelf / thorow the deathe of youre
only ſonne / when we ware yet youre enmys /
and you haue beten him and offerde vpon the
tree of the croſſe / becauſe you ſholde deliuer vs
from the tyranny of ſynnes and the wicked ſpi
rite / that had ſo hevily the dominion ouer vs.
And of this gret good haue you refuſed no bo-
dy / and in youre eyes was the Jew no beter /
then the Hethen / nor the fre no beter / then the
bondman / for they had all ſynned / & euery one
had declyned in his waey / and they neaded all
youre grace / the which you haue plenteouſly
geuen them. Geue vs grace deare Lorde / that
Chriſte thorow oure debtes hath not ſuffered
ꝑ death in vayne / but let vs euer holy ꝑ feaſte /
not ẅ a ſynfull lyfe / & ẅ the leuen of oure olde
knauery / the which we dyde eate when we wa-
re yet obediẽte vnto the deuyll. But with bra-
de without leuen / that is ẅ an onſpotted lyfe.

tĥ. Reg. viĳ.

Rom. v.

Coll. ij. Ro. iĳ.

i. Cor. v

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Exodi the.xij. Chapte.

YOu ſhall eate that lam with haſte for it is the paſſinge be of the Lorde. And I ſhall go in ỳ ſame nyght thorow the lande of Egypte/ & ſhall kyll all the fyrſte borne of Egypte/ frõ the people to the catell. And all the godes of the Egyptiẽs ſhall I do iuſtice/ I ỳ lorde And the blode ſhall be a token to you in ỳ houſes where you do ſe folkes in/ & I ſhall ſe the blode/ & paſſe forbe you/ & ỳ diſtroynge plage ſhall not touche you/ when I ſhall ſtrike the lande of Egypte. In ỳ nyght at mydnyght ſhall I come in Egypte/ & all ỳ fyrſte borne ſhall dey in ỳ lande of Egypte/ from the fyrſte borne ſonne of Exo.xi.

Pharao/that syttes vpon his stole/vnto ẏ fyr-
ste borne of ẏ sklaues/that be in the milles/ & all
the fyrste borne of the catell/ & ther shall be suche
a cryinge in the lande of Egypte/that ther was
neuernone suche/nor shall be. But by all ẏ chyl-
dren of Israel shall not the barckinge of a doge
be herde/nor man/nether catell/for because that
you may know/ho meruelos that the lorde is.
That separaets the Egypciens & the Israelijts
one frō other. And the Israelijts dydde/lyke as
Exo.xij the Lorde had cōmanded vnto Moses & Aaron
and it fortuned at mydnyght/that ẏ lorde stro-
ke all the fyrste borne in the lande of Egypte/
from the fyrste borne of Pharao / that sate in
this throne vnto the fyrste borne of the preson-
Sap. xvih. ners/ that ware in the yale/ and all the fyrste
borne of the catell. ¶ Prayer.

O Lorde you haue caused to anoynt the
stylle of the dore of that house/where
as youre electe Israelijtes dyd eate that
onspotted lam/ & out of that house myght no
bode sette his fote/for they ware all saued frō
this bodely dethe/that abode within/but all ẏ
fyrste borne/that was founde out of that hou-
Luc.ij. se/hath sufferd dethe/so louingle haue you liue
de and done w̄ the fleschle Israel/but you haue
yet moche more louinglyer & gretlier done you-
re mercy/w̄ the outchosen bryde of youre on-

ly sonne / with the congregacion of them that
stedfastly beleues in you/and adore and praye
vnto you in the sprite and in the truthe/with ẏ
holy Christen cherche / for you haue deliuered Math.
them frō the handes of the stronge/that hath xij.
kepte them so longe presoners in his castell/
that is from the myght of the fende of hell that
dwels here in this worlde/as in his castell. And
they all be his seruaunts/that follow him and
walkes in pryde / voluptuesnes / lechery/ coue-
tousnes/wrathe/ hatred/ & enuy/and in all fles-
sche lustes and their awne myndes/But Lorde
you haue sent one the which was moche stron- Rom.vi
ger then he/youre anoynted Christe/You haue
made the man the which before thorow adās
synne was damde / fre from all his misdeeds
thorow the obedience of youre sonne the which
hath bene obedient vnto you tyll vnto the de-
the/and boght his bryde/ not with golde nor Phil. ij.
siluer but with his precious blode / you haue
wasched them with a cleane bathe of lyfe/and i.Pet. i.
haue broght them forthe agayne to a lyuinge
hope/wit saef to receaue vs in mercy/we that be
so onthanckfull of these benefytes / learne vs
youre truthe/and geue vs an vpryght beleue/
for you counted for synne/ that is without a
lyuinge beleue and out of the loue of you and
oure neyghboure.

Israel gothe thorow

Exodi the. xiiij. Chapter

Psalm. lxxvij. Isie. iiij. Heb. xi.

WHen Moses rechede forth his hande ouer the see/let the lorde hyr go awaye/ thorow a stronge bournynge wynde/all that nyght/& made the see drey/and the waters parted the echone from other. And the chyldren of Israel went therin in the myddes of the vpon the drey/& the water was vnto them lyke walles/on the ryght honde and on the leste hande. And the Egyptiens folowed and went ther after them/all Pharaos horse & harttes and sogiers went in the myddes of the see/when now the mournynge watsche came/loked the lorde vpon the tente of the Egyptiens/out of the fyery pyller & cloudes/& choke their heapes & thru-

sie the whyles/from their cartes/and ouerthrew
thē with tempeste. Then spake the Egyptiens:
Let vs sie from Israel/the Lorde batayls for thē
agaynst vs. And the Lorde spake vnto Moses: Sapien
Put forth youre hand ouer the see/so that ỳ wa xviij.
ter may fall doune agayne ouer the Egyptiens/
ouer their cartes and sogiers. Then put Moses
forth his hande ouer the see/and the see came in
the morninge agayne into hyr streame/and the
Egyptiens fledē/and the waters came agayne
them. Thus dyd the Lorde ouerthroe thē/in the
myddes of the see/and the water came agayne
and keuerde the kartes/and the sogiers/and all
the myght of Pharao/& all they that ware fol-
lode in the see/so that not one of thē remaynēd.
But the chyldren of Israel wente drey thorow
the myddes of the see/and the water was vnto
thē lyke as wales/on the ryght hand and on the
lefte hande. So dydde the Lorde helpe Israel in
that daye from the hande of the Egyptiens.

¶ Prayer.

DAuid sayde very well: Mercyfulnes and
iustfull ugemēt shall I lorde singe and Psal. c.
geue vnto you the preemynēs/it was lor i. Cor. x.
de your mercyfulnes/that you lede Moses with
his folke thorow the reade see/and it was ryght
wesnes that Pharao and all his ooste was smo
dered therin: The see hath beue to Israel a bap-

teme/the cloude the holy gooste you haue not
wasched vs with suche water but with water
that is halloed with the blode of youre sonne/
Rom. v you haue also geuen vs the sprite/ & moche mo-
re plenteously then you gaue him to the Israeli-
tes/but we haue loste him often tymes/for we
haue runne agayne vnto the Egypciēs & vnto ẏ
region of synne/we beseche you meke lorde re-
ceaue vs in grace/ witsaef to torne youre face
from oure synnes/ & wepe out all oure wicked-
psalm. l. nes/Create in vs a cleane hert/ & in oure inme-
ste renieu a ryght sprite/geue vs agayne ẏ myr
the of your sauiour/let the saluacion the which
hath wroght/come vs agayne in stede/for the
bapteme is profitable to nobody but vnto thē
Hiere. xvij. that loueth God/ & it is vnto thē a pasaige to ẏ
lyfe. But all they lorde that leues you most be
drounde & shall be aschamed. They that go frō
your waye shall be writtē in ẏ earth with them
that sauers nothinge but earthly thinges/and
their name shall be skraped out the boke of lyfe
where the elected be written in/they that sauer
nothinge but that is heauenly/for they haue le-
fte the vayne of the lyuinge water/ẏ lorde him
Math. xxiij. self. But o lorde heale you vs & we shall be heo-
le/when we beginne to drounde reche vs forth
your hande/lyke as you dyd vnto your disciple
Peter/ & saue vs and we shall be sauede: Amen.

Moses praeyse songe.

¶ Then dydde Moses and the chyldren of Israel singe this songe vnto the Lorde and spake.

LEt vs singe to the lorde/ for he is lorde fully become lordely/ A hors & the breker of the horse hath he cast into ẏ see.
The Lorde is my strenght and praise songe/ and he is become my saluacion.
This is my god I shall praise him/ he is the god of my father/ and I shall exalte him.
The Lorde is the ryghte sogier/ all myghty is his name/ Pharaons kartes and his ooste hath he caste into the see.
His outchosen captaines be drounde in ẏ reade see/ G endles bottom hath keuered

A hors & the breker that is the horse with the mā that sat vpō him.
Sap.x.
Psal.c.xvij.
Esaie.xij.
G the endles bottem

that is the grete waues and the dephte of ẏ see ẏ which can not be grounded.

C when youre sprite blew/that is whē you dyde ẏ wynde blowe.

D Lorde ꝛc that is there is nobody so stronge as you.

E and haue that is you shall karre them vpon ẏ place where youre holy tempel shall be bylded.

them/they fell to ẏ grounde lyke the stones.

Lorde youre ryght hande is myghte/youre ryght hande hath slayne the enmys/ꝛ with youre grete lordship haue you resiste ẏ rebel.

For when you let out youre wrothe/she deuored thē lyke stakes/in the sprite of youre angre fell the water to geder.

The flodes abode standinge/the endles bottem gaddered in the myddes of the see.

The enemy thoght/I shall persecute them/and take them/ꝛ deale forth the boute and koule my moude vpon them/I shall drae out my sworde/and my hand shall kyll them.

Vhen C youre sprite blew/it keuered the see/and they sanck doune as lead in ẏ myghte waters.

D Lorde who is lyke vnto the amonge the stronge/who is so myghty in holines/ferefull laudable/and doinge meruels/

When you stretsched forth youre ryght hande/the earthe deuored them/you haue ledde out youre people in youre mercy.

E And haue caryede them with youre strenght/vnto youre holy house.

Vhen the people harde that it gadered/

F feare cam vnto the G Philistiens.

Then shronck the rulers of Edom/qwakinge came vpon the ouerkomers of Moab/

and as of colde shrōcke in one all the in dwellers of Chanaan.

Let fall ouer them dreede and feare thorow the greatnes of youre arme.

Let them be onmouuable lyke stones vnto the tyme that this youre people H that you haue posseded be iorned thorow.

I You shall bringe them/and plante them vpon the hyll of youre inheritance/vpon the myghteste dwellinge place that you haue bylded.

Unto youre tempell Lorde that your hand hath K fastened/the Lorde shall raynge euer lastinge and yet longer.

For Pharao hath rydden vpon his horse into the see with his kartes and horsemen/ and the Lorde broght ouer them the see.

But the chyldren of Israel went vpon in the drey thorow the myddes of it.

¶ And Mary the prophetesse/ Aarons syster toke a tymber in hyr hande/and all the wemen folowed hyr/with tymbers on the daunse/and she songe afore them sayinge:

Let vs prayse the Lorde for he is waxen lordesully lordely/the horse and the breaker hath he caste into the see.

F gader to gedder to fight agaynste the Israelytes/ & to let them of their iorne.

G Philistyns this was people of that contre where ẏ sholde iorney thorow and Chanaan was ẏ people where they sholde dwell.

H that you haue posseded/ that is them that you haue chosen.

I onderstande all this of ẏ lande of promission K fastened/that is yet make/ Moses speake of Salomons tempel.

¶ Nota.

After that man had gretly displeased God almyghty/thorow the trespassinge of his commandmēt/& had deserued thorow that to be for euermore in the hate of God/for man/in maner of speakinge/had agaynste him selfe. As Paul sayth to the Colos. ij. wrytten a cōnant and hande wryttinge/thorow the which he moste confesse/that he had gretly trespassed agaynste ỳ Lorde/so hath god neuertheles thorow his infynite mercy/shoede out his loue the which he had to man in many a diuers maner/lyke as in the tyme of Noe/Abraham/Isaac Jacob/Moses/vnto the which God hath spoken/lyke as one frende was wonte to do to other/& in lyke wyse hath God done now thorow his infynyte goodnes he hath opened the see thorow them that sought him/& he hath shute it agayne vnto thē that persecuted his outchosen/ as Dauid sayth in the c.xxv.psalme: Confesse the Lorde that he is good/& that euerlastingele he shall shoe his mercy/for he hath let the Israelites haue the ouerhande agaynste Pharao and agaynste all their other enemys.

¶ For to vnderstande the text somwhat beter after the letter/haue I sete thees expoundinges vpon the egges. The psalme is proper & swete/but euery one may vnderstande it spiritually/& hold his contemplacion there in. Thorow Pharao may be vnderstondē the wicked fende of hell/that was merueloully ouercomen of Christe in ỳ wildernes.

Israel is fedde

Exodi the. xvi.

The lorde spake vnto Moses: Se I shall let breade rayne doume from heauen/ & the people shall go forth/and gader daily that that shall be necessary for thē/that I may proue whether that people walkes in my lae or not. But in the sixte daye shall they prepare thē selfe/that they beare in toefolde more/thē they ware wont to gadder dayly. And as the Lorde had promised lay there in the mornynge dew rounde aboute the tentes/& then laye there som what in the wildernes/small as though it had bene beten asonder with a morter. Then sayde Moses vnto thē: this is the breade that the lorde hath geuen you to eate/euery one gader after

Nūi. xi. Psalm. lxxv.

Sap. xvi. Joh. vi. i. Cor. x. ij. Cor. viij.

the cõmandmente of the lorde. And the chyldr of Israel dydde so & they that had gadered mo che/had no more then the other/& they that ha gadered but a lytell they had no lesse then th other/& they myght not keape it to ỹ next daye Els there grew wormes in it and became rotti in the mornynge moste they gader it/for whom the sunne shone dydde it melte: Sixe dayes dyd de it rayne/but in the.vij. daye was it not foun de/for that was the saboth of the lorde that no worke myght be done/& they called it man/& it was lyke Coriander seede and whyte/& had a sauor lyke wheate floure mixede w̃ honye/& th chyldren of Israel eate man forte yeare longe/ vnto the tyme they came into ỹ lande the which was mete to inhabite. And with this fode are they fedde tyll they came to the borders of th lande of Chanaan.

¶ Prayer.

Psalm. lxxvij. Esaie. xvi.

O Groundeles mercy of the almyghtefull God/that dothe not continently strike them that synnes/& despyses not ỹ death of the synnar/ but that he tarye to you & lyue/ and you tarry langhmynded for their repentãce & you intyse thẽ there to thorow youre incõprehendable benefytes and goodnes/you wold not cõtinently correcte ỹ murmuracion of ỹ Israelites/but you haue lette thẽ vtter youre good

nes superfluusly/ & haue sente them [illegible] out
of heauen/you haue fedde them [illegible]eade/ Psalm.
where in was all maner of lustely sauour & swe lxxvij.
tenes/and all plesantnes/you haue geuen them Joh.vi.
breade of angels/but that breade myght not ke
pe thē from deathe/they haue eaten it and they
deyde. O moste mercyfulleste Lorde/what shall
we geue you agayne/for the innumerable gyf=
tes that you haue geuen vs/for you haue not
only fedde vs with the breade of angels/but
you haue geuen vs a very trew breade of lyfe/
for who that eates of it may not dey/you haue
geuen vs the worde that comes out of youre
mouthe/the which hath in it euerlastinge lyfe/
you haue sente vs youre sonne/thorow whose
death we be becommene a lyue/he is the very
trew heauenly breade/he hath geuen vs that
godly worde. Drae vs vnto him o meake fa=
ther/so that we may come to him/and hongar Joh.iiij
nomore/Let vs beleaue his worde so that we do
not thruste euerlastinge. Take from vs all fles=
schelenes and all that myght separate vs from
you/and make vs a spirituall body/so that we
may receaue him spiritually the which is a spi=
rituall fode/and that we maye so receaue him
vnto youre honoure and prayse and to the salua
cion of oure sole.

Amalech bataples

Exodi the. xvi. Chapter.

All the cōmente of the chyldren of Israel/ went out of the wildernes Syn/after the cōmandment of the Lorde/they pichede their tentes in Raphidim/and Moses spake to Josue: Choise out men/go forth/and batayll to morow agaynste Amalech/I shall stande vpon the tope of the hyll/and shall haue the rodde of God in my hande. And Josue dydde lyke as Moses had spoken/ & he battelde agaynst Amalech. But Moses and Aaron and Hur/clame vpon the top of the hyll. And when Moses helde vp his handes/then dyd Israel ouercome/but when he lette them doune a lytell then ouercame Amalech. And Moses handes ware heuy

Judith. iiij. Sap. xi. Deut. xxv.

and they toke a stone and layde [illegible]nder him where vpon he wēte to sytte. And [illegible]on & hur helde vp his handes a bothe sydes/ & it fortuned that his handes dyde not ware wery/ whyls ẏ sunne sette. And Josue hath dryuē awaye Amalech and his people with the sworde. And ẏ lorde spake vnto Moses/ wryte this in a boke into a remembrance/ & deliuer it ouer the eares of Josue/ for I shall wepe out the remembrance of Amalech onder heauen. And Moses bylde an awter/ & he gaue him this name: The Lorde is in myne exaltinge/ saying/ for the hande of ẏ lorde alone and the warre of God shall be agaynste Amalech from generacion to generacion.

O Lorde for because you wold geue knowledge vnto men/ ho lytell they haue or may of them selues/ & sholde putte all their truste and confidence in you/ you haue let the people of Israel haue & holde the ouerhand only thorow the prayer of Moses/ ẏ which you exaussede/ for when he lette his handes sincke a lytell then most Israel haue ẏ worse. And you haue caused this meruelos worke to be wryttē in a boke/ for because it sholde be knowen vnto them that came after/ & they sholde also learne to putte all their truste vpon you/ and sholde euer call vpon you/ when they be fogthen agaynste/ stedfastly trustinge that youre will stan-

Psalm. lxxvij. des not in the strenghte of horse/and that you haue no pleasur vpon ẏ hardy bones & shines of the sogiers. But that you haue only plesur in them that dreades you/& that youre eyn be euer vpon the iustefull/& that youre eares harkēs to the prayer of thē that loues you/& be obediente vnto youre cōmandmentes/& dothe truste in ẏ mercy. Lette vs Lorde thinke vpon you in oure beddes a nyghtes/& haue remembrance of the in the mornynge when we ryse. Lette vs lyfte vp oure eyes vnto you father the which dwels in the heauēs/for you shall be oure helper oure reseauer/oure keaper/protector and defender. And they that persecute vs/they shall seke oure soles in vayne/ for they shall wydder awaye/ euen as tho they ware sonken thorow the earthe/and they shall be deliuered to the will of the sworde/ and foxes and wolues shall deuoure them/that is they shall be persecutede heer in this miserable vale of teares/and shall be ouercomen with tribulacion/& here after shall they be geuen ouer to the foxes/that is vnto the wicked fendes/for to receaue payne of them there after youre regorous iustice. But we shall gladden vs heer and reioyce in you/when we shalse that oure enemys be ouercome/and we shall be praised there for/that we haue onely sought helpe of you.

Psalm. lxij.

Psalm. lxij.

Psalm. c.xxij.

Moses receaues the.x.cōman-

Exodi in the.xix.Chapter

The lorde spake vnto Moses: Go to the people & make them holle/to daye & to morow & let their clothes be wasched. And in the thyrde daye shall God come in the presence of all ẏ people vpon ẏ mounte Sinay. And Moses hath so done/& he cōmanded thē forthermore/that they shold keape them from their wyues/& now when ẏ thyrde daye was come/& the mornynge began to shyne/then thonder begone to be harde/& lyghtenings begane to lyghten/& a thicke cloude began to couer the mounte. And the sounde of the trompettes russchede fyersly/& the people feared that laye in ẏ

tentes. And when Moses had ledde the people
out of the place of the seyge agaynste the moun
te/they stode at the foete of the mounte/for no
man myght come vpon it/but Moses only/or
Heb.xij. he moste be stoned/& the hole mounte of Sinay
Deut. smoked for god was descēded ther on lyke fyre.
iiij. And ẏ smoke went vp lyke as out of a forneys/
& the hoole mounte was fearefull/& the sounde
of the trompets grew more and more/& they
blowe longer blastes/Moses spake/& the Lor
de answerd: Thus ware the.x.cōmandments
Exodi. geuen/& the holy lae. Vpon this moūte was he
xxxij. tweys.xl dayes and.xl.nyghtes. And when he
&.xxxiiij now came doune from the moūte/had he two
i.cor.iij. stone tables of witnes in his hande/& he wist
not that he had gotten hornes in his face fro ẏ
he had so comenly spoken with the Lorde/and
for be cause ẏ he had the glorios hornes when
he spake to the chyldren of Israel he moste lay
a keuerynge ouer his face/for they myght not
suffer the syght of that grete glory. ¶ Prayer.

O God Lorde almyghty/meruelosly and
with grete glory haue you geuen ẏ lae
of Moses/the which Paul youre elec
ij.cor.iij ted vessell calles the seruice of death/for becau
se that they moste dey that dydde not kepe it
In moche more glory haue you geuen the lae
of Christe/the lae of the niew testament/ẏ ser

ce of the spryte. There was thonder clapes harde and grete noyse. But here is nothinge herde but all myrthfulnes/ Moses myght only come to the mounte/ but when Jesus was syttinge vpon the mounte his disciples came by him. There spake the angel vnto Moses/ But here spake youre only sonne vnto the Apostels & vnto all the people. Moses face was eleare shynynge/ of the glory of God that shone in his face/ so that he moste kouer it with a clothe/ for the Israelyts myght not abyde the syght of the glory/ But that kouerynge hath Thryste brought to nought/ and hath infounde in vs his free spryte/ thorow the which we behold boldely the glorios bare face of the lorde/ thorow an opryght beleaue/ and we receaue his glory in oure sole lyke as Moses dydde/ and we ware euer rycher of youre knowlege and grace/ thorow the spryte that thorow shynes vs so largly. O moste mercyfulleste Lorde we besethe you/ let vs not by founde amonge them the which shall be loste and damde/ for vnto them is the Gospell yet hydden and kouerde/ For Sathan the prince of this worlde/ hath blynded their eyes/ But geue vs youre grace that we maye take heed vnto this greate good/ and be founde amonge the nombre of them that you haue electede: Amen.

Mat.v. Gal.iiij

ij.Cor. iij

ij. Cor. iiij.

Israel make God

Exodi the.xxv.Chapter.

The chyldren of Israel shall make my a
holy house/and I shall dwell in the myd
des of them. This shall they make al
after the similitude of that tabernacle that I
shall shoe them/and after the lykenes of it whe
re as shall by serued in with all/you shall make
an arcke of the wode of fir/& that shall by gyl
ted within and without/& aboue ouer it shal
by a golden croune rounde aboute/and you
shall make foure ringes of golde/& them shal
you set on the foure korners of the arcke/on
eche syde of the arcke two. And you shall make
two leuers of fir tre/and them shall you keue

with golde/and putte them thorow the ringes of the arcke/for to beare the arcke with all/and you shall make aboue the arcke a mercyfull stoel/that is a table/and two Cherubins/ that shall kouer this table with their wynges/ and holde it aboue the arcke/and all this shall all be of cleane golde/and you shall make a table of fir tre/that shall be kouerde with golde/with hyr crounes ringes and leuers. And a golden kandelsticke/ and golden honorynge vessels/ and peces/ and sensers/ and gobletes/ golden snoffers/ and golden trayes/ for to putte out there in the snoffynge of the lampes. See and make it after the fashone that was shoede you upon the mounte/and that tabernacle shall be made thus/you shall make ten cortyns of twyned silke/and hole golden flouers and of purper/and violet reade weise dyede checkered lyke brodderers worke/ The lenghte of euery cortyn shall be. xxviij. cubites/the brearhe shall be of foure cubites/ * they shall be festened syue and syue to gether/upō the eyes of the cortyns and upon the oppermoste shall you make strinｇes of golde floure silke/for to festen them to gedder with all/and euery cortyn shall haue fyfte eyen on bothe sydes. Exodi. xxvi.

¶ Prayer.

¶ Prayer.

Psalm. lxxvij. Exodi. xxv. Esaie. liiij.

MErcyfull lorde God/meruelous was that tabernacle wherin you dwelt amonge the people/ & you gaue them answer of it that they axed you meruelous & very costely was the belonginges and the vessels ẏ which was occupeyde to your seruice. But moche lordelyer and broader is now become youre dwellinge place/moche wyder hath youre bryde the holy cherche stretched out and piched hyr tente/ & hyr chyldren dwell far on the ryght hand & on the lefte/ & hyr voyce is harde thorow out all ẏ worlde. Almyghtefull lorde God your house is waxen greate/ & the place of youre inheritaunce is very glorious. And in a greate house be not only golden and siluer vessels/but there be also treen and earthen vessels/some of thē be occupeyde to honoure/ & some to dishonoure/infounde in vs mercyfull lorde youre godly grace/so ẏ we may purefy oure synfull hertes of all onclenlenes and from all wicked learnynges/thorow the which youre honoure and glory myghte be mimisched in vs/so that we may of you/that be onely a knoer & a searcher of hertes/not be founde vncleane vessels/but that we may be founde honorable vessels/there to be holouede & prepared/ & so ẏ we may thorow youre helpe do workes that be vnto you good honorable & plesaunte/thorow oure lorde Jesus Christe your sonne

Psalm. xviij. Bar. iij. ij. Tim.

Aaron is made an

Exodi in the.xxviij. Chapter

TAke vnto you Aaron youre brother and his children/out of the myddes of the children of Israel/so that they maye serue my in preasthode/ & you shall make Aarō a hole garmēte/to glory & araey/ you shall make him a coule/the which shall come before and behynde to the gerdell/and that shall he pull an ouer his kertell of wethodde coloure/& that kertell shall haue narroue sleaues/all broddered/ and vnder theron shall hange golden belles/& betwene euery bell a pomegarnade of purpoure/of dubbell twyned silke/of russed reade/of wethodde blew and of vermillion/& the coule that shall

Ecclesiij.

come ouer it moste be so broade/that the endes in the sydes may be knete to geder/and vpon the breste moste be a foure squarre hole/as bygge as a palme of a hande/and there shall come a stomcher vpon the which shall be sette.xij.stones/ and theron shall be grauen the names of the twelue patriarkes/and he moste haue a myter vpon his heade/and before his forhead a golden plate lyke a moune vpon the which muste be grauē the name of the Lorde of foure letters/and in the stomcher of the iugement shall you sette learnynges and truthe/the which shall be vpon the breste of Aaron/when he shall go into the presence of the Lorde. And euermore shall he weare the iugemente of the chyldren of Israel in the presence of the Lorde.

¶ Prayer.

Exodi. xxviij.

O moste myghteste Lorde God/we confesse youre ommesurable goodnes/& we knowe youre infynite wysdome thorow which all thinge is ordeyned and brought to passe/it hath not bene in vayne that Aaron the vppermoste preaste in the olde lae myghte not come in youre presence/before youre arcke of the olde testamente/without that he was straungle arayde/with grete and meruelous costlenes/and thorow the death of some beaste. But this hath

Hebr. ix. bene an example/and a fassion of youre vperme

ste eternall preaste and sonne Jesus Christe/ the which muste fyrste suffer/and be obediente vnto you to the dethe ye to the dethe of the crosse/and he muste not clime vp from Edon/that is from this vayle of teares into his glory/with out that his garmētes fyrste ware well stayned with his blode/and that he had troden the presse alone. And after that is he gone in thorow his greate power & myghte that you had geue him in heauen and in earth/and he is ones not thorow the death of lames and kyddes / but thorow his awne death come into youre hole house/hauinge founde oure redemption/& pacifyde youre fatherly goodnes for oure synnes/ Geue vs grace mercyfull Lorde/that we maye so wake in the wayes of youre commandmentes/so that we do not forfette agayne it that youre only sonne Jesus Christe hath gotten thorow his pretiose blode / the which he hath so aboundantly shedde/and that we do not awaken agaynst vs agayne youre wrathe and anger/but geue vs to ledde a pure and undefyled lyfe/lyke as Christe thorow ỹ offeringe of him selfe and thorow the entringe of his heauenly tabernacle hath made vs cleane and pure of oure misdeads/so that he hath not sufferd dethe for vs in vayne/but that his dethe may be bestoede vpon vs: Amen.

Esaie. xciij.

Mat. xxvij. Heb. ix.

Exodi the. xxxi. Chapter.

THe Lorde spake vnto Moses sayinge: See/I haue called by name Beseleel the sonne of Hury the which was a sonne of Hur of the kindrede of Iuda. And I haue fylled him with the spirite of God and with wysdome vnderstandinge and knowlege in all maner of workes/for to ymagen all that maye be bylte/and made of golde and syluer/coper/marber/costly stones/and of sondre tymber. And I haue geuen him for a compangion Oliab ye sonne of Achisemech/of the kindrede of Dan: in the hartes of the learned haue I putte my wysdome/for because that they shold make me all

that ỳ I haue cõmande. The tente of bondage/ and the arcke of witnes/ & the stole of mercy the which is aboue the arcke/ & the preparynge of the tabernacle. The table with the belongynges therto/ the golden candelstycke with his vessels and the autare the franckensence and of the bournynge offerynge/ & all hyr vessels/ hemmes with all their vndersettynges/ the hole garmentes to the seruice of Aaron the preaste/ and his chyldren so that they may do their office in the relykes/ The oyle of anoyntynge/ the smellynge worke of spyces in the relykes/ all that I haue cõmanded you shall they make you. ¶ Prayer

LOrde thorow youre poure and myght haue you created and made all thinge/ and garnysched all thinge with his belongynge/ The heauen with the sterres/ the ayre with byrdes/ the earthe with beastes/ with trees/ with boddes/ and all maner of trimmynge/ the waters with fysshes/ & the see haue you locked with hauēs lyke as with gates and dores/ and haue cledde them with cloudes/ & with derckines haue you wrapped thē/ lyke as a chylde that is fyrste borne is wrapped/ in suche wyse that there is nothinge/ but it hath his belongynge/ and it is prepared of you with propernes/ but thorow youre incomprehensible wysdome do sustayne it and you rule all that that

Gene. i.

Job. xxxvij.

you haue made/it moste continently all perisſche and you dydde forgete youre creatures one twincklinge of an ey for hoe myght the earthe abyde ſtandynge/that hath no foundacion or ſholde not the ſee ouerrune all thinges/that runnes ſo hey aboue the earthe lyke grete mountaynes. But you Lorde haue geuen hyr a commandmente/that ſhe maye not treſpaſſe/& you haue ſet hyr a border/& a terme where ſhe may not rune ouer to keuer the earthe/& you haue ſayde vnto hyr/hether to ſhall you come/& you ſhall go no forther/but here ſhall you breke youre hey oprũnynge waues and golfs/ſo do you rule thorow youre myghte poere all thinges that you haue created/and all is obeiſant vnto you/ But aboue all theſe haue you in youre hande and ruelles the vnderſtandynge/and the knowlege of man. Geue vs grace deare Lorde that we maye comprehende the/and vnderſtande/and maye knowe youre goodneſe/ ſo that we maye attribute all ſuttelnes of oure vnderſtandynge/all wyſdome/and boldnes/where with you haue indued vs/and maye luade and thanke you of this/and vſe all youre gyſtes to youre laude and praiſe. For we ſhall holy be founde foliſche/when you ſhall will priuate vs from youre wyſdome.

Job. xxxviij.

Pſalm. c. lxv.

Job. xxxviij.

Pſalm. c.lij.

Pſalm. c.xvi.

Eſaie. xliiij.

Straenge fyre deuoures

Leui.x. Nume.iij. and.xxvi. and. i.Para.xxiiij.

NAdab and Abiu/the ſonnes of Aaron/ toke ſenſers and they putte fyer in thē/ and frankenſence there vpon/and offered in the preſence of the Lorde ſtrange fyre/ the which was not bydden them. And there is fyre comen out of the Lorde/and hath deuored them and they deyde in the preſence of the Lorde. And Moſes ſayde vnto Aaron: this is that the Lorde hath ſpoken/I ſhall be holoede in thē that aproche vnto me/and I ſhall be made lordely in the preſence of the people. And Aaron kepte his peace when he harde that. And Moſes callede Miſael and Eliſaphan/the chyldren

of Aziel/ the which was the oncle of Aaron/ and he sayde vnto him; Go and take awaye youre brethren from the relykes/ & beare them out of the syge. And they haue taken them by and by as they ware clothede with lynnen clothes/ and haue borne them out as was bydden them. And Moses hath spoken vnto Aaron/ and vnto Eleazar/ and vnto Ithamar his sonnes/ you shall not onkeuer youre heades/ and you shall not rente youre clothes/ leste you dey not/ and that the wrathe come not vpon the whole congregacion/ youre brethren/ and all the house of Israel shall bewayle the brande/ the which God hath raysede/ but you shall not go without the dores of the tabernacles/ els you shall perische/ for you be anoyntede with the hole oyle. ¶ Prayer.

Esaie. lxiiij.

O Moste mercyfulleste Lorde God/ and you dydde rente the heauens/ and that you descendyde done/ & that you gaue knowlege of youre glorious name vnto youre enemys. See pitiable Lorde/ hoe moche straenge fyre is here offerede/ see hoe moche yll seade that there is sowede here/ and hoe manny valse learninges ar taght/ and shoede/ the which you haue not commanded: for the wicked sprite sae/ that he with ydell and vayne thoghts/ nor with persecutions/ nor with feare of losse of ryches

and worldly honour/nor with none other thin
ges/where after man is longynge/conde not all
nor hoely ouercome & oppresse your godly wor-
de. Therefor hath he sente false Apostels & tea-
chers that teaches leys/of whome he is a fa-
ther/for because that they shold drae and torne
the heauenly learnynges/after their awne flesh
ly despres and pleasur/youre sheape ar bitten/
and distroyed of the wolues/The shepherds Joh.x.
flee/and they haue no thought for thē/for they
kare not moche for the sheape. And aboue that
lorde doe you behaue youre selfe as tho you
slepte/and lyke a man that hath dronchen him
selfe dronche of wyne we onworthe synners be- Psalm.
seche you commonle all to geder mercyfull lor lxxvij.
de/that you will awaken/and beholde the grea
te misery and thraldom of youre chyldren/that Hiere.
be here so oppressede and seducede of the wic- xxiij.
ked spirite. Sende vs youre vertueus godly wor
de/the which is lyke a bornynge and deuou-
tynge fyer/and that it maye bringe all errours
to nought/and it is lyke a hamer that kan di-
strope harde stones: borne deare lorde all eupll
teachinges/that myghte prolonge vs from you
te worde the which hath in it eternall lyfe/and
lyght them that erres out of the waye/so that
Christus therche youre bryde/maye serue you
hens forth with a restede harte.

Moses makes two

¶ Numeri in the.viij. Chapter.

GOd the lorde hath spoken to Moses/sayinge/make you two pouncede siluer trōpetes/where with you maye call the multitude to geder/when ẏ congregacion muste go forth/ & when you haue bloen ẏ trompets/then shall all ẏ whole cōmente come to you to ẏ dor of the tabernakell of the bondage. Stryke you but ones/then shall the princes and captaynes of the multitude of the chyldren of Israell gadder to you. But & the sounde go longer/ & with oneuen blouynge/then shall they fyrste breake vp their seges they that ley in the caste/ & so forth of the other seges. But when you will gadder the people/then shall the sounde of the trōpets

be euen blewe & not with houlynge or oneuen blowinge. The chyldren of Aaron shall bloe the trompets/ & this shall you lawfully maintien in youre kynrede for euer. And if be so that you go forth agaynst youre enemys/ then shall you bloe the trompets with oneuen blastes/ & God shall haue remembrance of you/ & delyuer you from the handes of youre enemys. And if be so that you keape anny dinner or supper/ or hale daye/ or offer anny bodynge offeringe or peasable offeringe ouer this shall you bloe youre trompets & God shall remember you/ and the offeryng shall be vnto hym acceptable.

¶ Prayer.

O moste meakeste lorde God/ the which had cõmanded youre seruante Moses/ that he shold make trompettes/ ỹ which the chyldrẽ of Aaron shold bloe/ witsafe to sende vs preachers and shoers of the Gospell/ that do not preache for to be seyn or harde/ and for to be muche sette be of ỹ people. But geue you them/ that they haue an opryght mynde & intencion in their preachinge and sermõs/ that is that they seake onely for to gette the loste agayne/ & they that runne a strape/ to bringe them agayne vpon the ryght waye. And dispose you their harte in suche maner/ that they do not intende/ but onely youre godly worde/ & for to make greate

poure glorios hey name/ & to manifeste vnto ꝑ people/and to open the eyes of them that yet ley in derckines and errours/so that they may also beholde poure godly lyght and clearnes/and for them that be deade in synne/to make thē alyue agayne/plantinge in thē poure godly loue & the loue of their euen Christen/poure godly will & cōmandmente/and an vpryght lyuynge beleaue thorow the which the ryghteous man liueth/ kyndell in suche maner their hertes goode lorde/that they feare not thē that maye putte them to the bodely death. But that they feare you lorde/the which after the bodely death maye morder the sole and caste into the bottome of hell/ & in the derckines where there is nothinge done then butte houle and krey/ & gnasche withe teethe/Lette them call hardely / and lyfte vp their voyces euen as tho they bleowe with trompets/ and lette thē without fayninge publische poure waey/ & geue knowlege vnto poure people/ & to rebuke their misdeade and fylthenes/ & witsaefe ꝓ to kyndell ꝑ hertes of the people/that they may heare the worde of poure preachers and receaue that with diligence/ & liue there after/so that the shepherde do no waste labore. But that ꝑ sheape/may be to the shepherds/to a laude & praise/ when the iuge shall come and geue his verdet ouer the good and ouer the badde. Amen.

Moses sendes spyes in

Numeri in the. xiij. Chapter.

IN the wildernes of Pharan hath the Lorde spoken vnto Moses: Send people to go see the lande of Chanaan/the which I shall geue vnto the chyldren of Israel. And Moses dyd lyke as ỹ Lorde had cõmanded hym/ & he hath taken oute of euery lyngnaige one man/ and he hath sente them to spey the lande/and he sayde vnto thẽ: Go to the southe ende/ & when you be come to the mountaynes/then merck the lande what it is/ & merck the people that dwels in it/whether they be stronge or feoble/whether they be wemy or fewe/whether the lande be good or badde/hoe the tounes be/walcd or on-

Ephes. iiij. i.cor. xij

mat.vij. Nume. xiij. Phil.i.

waled/whether it be a fatte contre or a barey/ whether it be woddy or without trees. Be bolde/and bringe vs of the frutes of the lande. And when they ware comē into the lande/they haue cutte of a vyne branche with his grape/and two men broght it borne vpon a coultre/and they haue geuen knowlege of the frutefulnes of the lande/lyke as well myght be perceaued on the grape. And they sayde vnto Moses and vnto all the multitude/we haue beholden the lande/ and it is in the truthe a grounde that floethe of milcke and honny/lyke as you maye perceaue out of these frutes. But it is stroge people that dwels there in/and they be stronge waled tounes/ we haue seen there the kyndrede Enac/ Amalech dwels on the southe syde/and the Heteus/and Jebuseus/& Amorreus in the mountaynes. And Caleb wolde fayne haue layde doune the murmuracion that rose vp agaynst Moses/and he sayde. Lette vs go and possede that lande/for we shall yet gette it. But the other that had bene with him sayde/we shall not maye come there in be no meanes/for the people that we sae there was of grete heyght/& we semed be them to be butte grethoppers. ¶ Prayer.

MOses hath sent twelue of the chyldren of Israel for to spey the lande of promission/and in a token of greate frute

fulnes/haue they brought a vyne branche with
his grape. But oure guyde Lorde/that hath be-
ne poure deare some Jesus/and you haue sente
vs a costely grape the which aboundantly hath
shed the frutefulnes of poure lande/for that
grape poure godly spirite is vnto vs a confor-
ter/ and he is he that makes vs wyse in all truthe/
he is but one spirite and one grape/but the gra-
ces be manyfand the wyne runnes there out
without mesure. The one hath he made an Apo
stell/ the other begifted with manyfolde spea-
ches/the other thorow the spirite can make hoo
le diseasis/and yet dothe not this grape leue hyr
flodes. Lorde ho frutefull muste that lande be
where as suche grapes do grow in/will not leue
vs long in this wildernes and baren contre.
But ledde vs thorow the narrow waye/the
which bringe vs to the euerlastinge lyfe. Defend
vs that we do not become rebellyke as ỹ chyl-
dren of Israel was. Gutte lette vs take a cou-
rage stedfastly trustinge vpon you/that you
haue called vs/and that you also shall not leue
vs/vnto the tyme that we shall possede the in-
heritance/the which you haue promesed vs.

Acto.ij.
Jo.xiiij.
Jo.xvi.
i.cor.xij
Ephes.
iiij.
i.cor.xij

mat.vij.
Nume.
xiiij.
Phil.i.

AMEN.

The earthe deuours

¶ Numeri in the. xvi. Chapter.

Eccles. xlv. Jud. vij. i. Cor. x.

Chore ẏ sonne of Isaar/the sonne of Caath the sonne of Leuy/and Dathan and Abyron the sonnes of Eliab/ & Hon the sonne of Pheleth that ware of the kyndrede of Ruben & yet. cc. and fyfte/that ware the vppermoste of the synagoge/hath murmured agaynst Moses and Aaron. And haue sayde: Let it suffise you ẏ all the multitude is hollode/ & that the Lorde is amonge thē/whey do you exalte you aboue the people of ẏ Lorde/the which when Moses hath harde/fell he flatte vpon his face/ & spake to Chore/and to the hole multitude: To morow early shall the Lorde geue knowlege/who that belon

ges vnto him/ & the holy shall he take vnto him/ and them that he hath elected/ shall aproche vn to him: This shall you do: Euery one shall take his sensers/ you Chore with youre counsell/ & ta ke fyer and laey smellynge worke there vpon/ in the presence of ẏ Lorde. And he that is elected of the lorde shall be holy/ you chyldren of Leuy you exalte you sore. And he sayde agayne vnto Chore: Heare you chyldrē of Leuy. Thinkes you that lytell that God hath separate you from all the people/ & hath sette you besydes him/ for because you shold serue him in the tabernacle. Hath he caused you there for to come to him/ for because you shold also presume presthode in you/ & that you with youre hoele heape shold aryse vp agaynste the Lorde. For what is Aaron that you do murmur agaynste him. And he hath sente for Dathan and Abyron/ and they wold not come when Moses sente for them. And Moses commanded that all the other shold go from the tentes of Dathan and Abyron. And when all ẏ people was departed from thence/ then hath Moses cōmanded the earthe/ & she is openede/ & Dathan and Abyron with all their cōpany be sonken therin/ and the two honderd and fyfte that had taken parte with him by deuoured of the fyre/ that came oute of their sensers/ when they wold offer franckensence with Aaron.

with their company.

Oblessed Lorde almyghty God/whoos mageste and myghtfulnes ẏ angels laudes and praises/the dominaciōs adores & the potestates there for/ho horrible and fearefull was the plage and punishemēt that you lette come ouer the kyndrede of Chore/ Dathan and Abyron/because they murmured agaynste youre seruāts/the which you had sette as rulers ouer youre people/& wolde not be obediēte vnto thē acordynge vnto youre ordināce/for when they murmured/& made insurrection agaynste youre seruātes/then haue they done it agaynste youre godly poure and ordināce/for there is no
Ro. xiij. poure nor dominion/without it be stablished of you louynge lorde & you haue not geuen him ẏ sworde in vayne nor to beare it without a cause/ for it is a glore vnto ẏ good/& vnto ẏ badde a punishemēte. Geue vs wysdome louynge Lorde/
i. Pet. ij ẏ we do not agaynst your ordināce/& youre rutlyngh ẏ you haue made we do not dispise/but graunte vs a meake & obediēte herte in all that
Ro. xvi. the which is not agaynst youre godly cōmande
i. tim. iij ment/& that we geue them that belongeth vnto
Ro. xiiij them/& praise for their estate nyght & daye/for
Mar. i. on their estate laeyth oure restfull lyfe/shoynge them reuerence/and not for gettynge Lorde it that belongeth vnto you/but paye that same with all diligence: Amen.

God sends fiery serpente

¶ Numeri in the. xxi. Chapter

It began to greaue the people of the labore and of the longe waye/ & they haue spoken agaynste the Lorde and agaynste Moses/ sayinge: Why haue you ledde vs oute of Egypte for because we shold dey here in this solitude: Here is no breade/ & no water/ oure sole abhorres of this lyght meate. Therefor hath the Lorde sent amonge the people fyre serpentes And for because that many ware horte/ & many ware deade be they come to Moses/ & haue sayde/ we haue synned/ speakinge agaynst God and you. Beseche the Lorde that he take awaye these serpentes: And Moses prayd the Lorde/

& hath sayde vnto him: Make a serpēte of brasse/& sette it them in a token/who that beholdeth this serpente when he is wounded/he shall be healed. And Moses hath done so/& when they ware bytten/haue they looked vpon the serpente and they be healede.

¶ Prayer.

O Eternall and incomprehensible mercyfulnes of almyghty god/the which standes euer open/when the synner hath his course to you/& you haue more thogt for him/then a mother hath for hyr chylde. When ỹ chyldren of Israel murmured agaynst youre seruante Moses/and beinge ingrate/of all the great benifites the which you had shoede vnto them/had gretly synned agaynst you & when Moses prayed for their synnes/ then haue you mercyfulle spoken/hange a brassen serpente a hey/& all they that be deadly bitten/and beholde that same shall be healed. O Lorde oure sole hath also bene wounded to the death/& yet often is/thorow oure nicery misdeades. But oure vtermuste refuge that we haue/is to thy deare sonne/& the sonne of man/the which lyke the serpente is rygh ted vp a hey. And thorow his obediēce where vnto he hath bene obediente vnto you tyll vnto the death/makes he vs ryghtfull and innocēte & he makes vs also partakers of the kyngdome the

Joh. iiij
Rom.v.
Phil. ij.
Ro.v.ij.

whiche of ryght onely belongeth vnto him. But
lyke a heade can not lyue without the bode/no
more will he nother/the which is ỹ heade of vs
all/not be separate frō vs. But he beinge heyly
exalted at ỹ ryght hande of his heauenly father/
draes vs all vnto him/for where as he is/there
will he that his seruants shall be also. And he ta
kes all synnes and deseasis from vs/ỹ he hath
distroyed the death/and he hath made vs alyue
that ware so pitcously smodered in oure syn-
nes/that almoste there semed no lyght of poure
grace to be in vs/for some ware so blynded/that
they helde for goddes the sunne/the moune/or
som other sterres/ye som hath adorede/bolles/
serpentes/backes/and more ouer/the ymage
that they had made with their awne handes/
haue they shoede goudy worshippe. And they
haue in the honoure of suche goddes/not onely
calues and oxen. But morderd their awne chyl-
dren and haue offerd them/we beseche you lor-
de that we maye stedfastly truste in youꝛ neuer
withdrae oure eys from the death of poure son-
ne. But that we with a ryght repentance of ou-
re synnes/and with a faste beleue call vpon pou-
re mercy/stedfastly trustinge that we gytte for-
geuenes of oure synnes and be healed of the
woundes of oure sole/and that we shall be iu-
stifyed of all oure wickednesse.

Joh. xiij.
Jo. xvij.
Esaie. liij.
Ephe. ij
Esaie. xliij.
Psalm. c.v.

Balaac hiers Balaam for

¶ Numeri in the .xxij. Chapter.

BAlac the kynge of Moab fearinge the Israelijts/hath sent for the prophet Balaam that he shold corsse the Israelijtes. He came not with the fyrste messager for the Lorde forbade him/but with the second wente he with his she asse/ with the leaue of the Lorde/vpon condition that he sholde not speke/but it that the Lorde sholde commande him. And when he was in the waye/ the Lorde waxed wrothe wt him/for because of his peruers harte. And the angell stode in the waye where Balaam came rydinge. And when the asse see the angell stande with a naked sworde/ranne he out of ye waye into the felde. And Balaā bette his asse/ & he wold

bringe him agayne into ẏ waye then stode ẏ angell in a lytell narro strete betwene two wales/ where with the vyne was closede. And the asse when she see the angell/ shroncke she to the wale ⁊ rente Galaās legge there agaynste/ Galaam wared angre/ ⁊ he bette his asse. And ẏ angell came ryght ⁊ mette ẇ him in ẏ naroeste of ẏ waye where he coude not stepe a syde. And when ẏ asse sae the angell/ fell she onder Galaās fete. And Galaam verry angre/ stroke the asse with a bate vpon his ribbes. And ẏ Lorde opened ẏ mouthe of ẏ asse/ what haue I done to you wherefore do you bette my now ẏ thyrde tyme. Galaam answered: For because you haue deserued it ⁊ mocke with my. And I had a sworde that I myght bette you/ then sayde the asse: Am not I youre beaste where vpon you ware wont to sytte ther to: Saye/ haue I euer done vnto you suche lyke. And he answerde neuer. And streyght forth he sae the angell/ and fell to the earth and adored him. And the angell sayde wherfor beate you youre asse/ I am come/ for because I sholde be agaynste you/ for youre waye is peruers and cōtrary to my. And yf youre asse had not stepte a syde/ I sholde haue slayne you/ and not hyr. And Galaam sayde/ I haue synned and it please you I shall torne agayne. The angell sayde go but speake nothinge/ but that I commande you.

¶ Praper.

ij.pet.ij. Jude.i. Balaam the sonne of Gesor hath let him be
heyred with a wicked rewarde/for to cor-
se the people the which you had blessed.
But his madnes hath not bidden oncorrected/
but a dōme beaste/an asse where vpon he sate/
hath rebuked him of his yll wodnes. This wic-
ked prophete dothe folloe after all they ẏ haue
not ryghte before their eyn to geue knowlege of
youre godly will/ & to bringe the sheepe that be
astraye vpon the ryght waye agayne/and to pu-
Psal.l. blische youre godly worde and youre wayes/vn-
to the synners. So that they myght be cōuerted
vnto you. But they that be more mynded to
gette monny and hauyour/and for to receaue
vayne glory of the people/ & to fulfyll their vo-
luptuesnes/the which Jesus/dryues oute of the
tempel as he dydde the beyers and sellers. And
they doe somtyme with their wicked workes/
vpon the mouthe of the cōmon people/ & teache
them somtyme to murmur/as well agaynst the
Hier.vi. good as agaynst the badde/wit saefe petiable
Luc.xvi. lorde to sende youre people ruelers/that seeke
you puerly/and youre glory. So that the sheepe
maye be draen thorow their good examples for
willingly to fulfyll youre godly will/ & that they
accordingly out of one mouthe laude and prai-
Ro.xv. se you. So that they maye come at the laste whe-
re vnto you haue ordeyned them.

Moses reherſed agayne

Deutronomij. i. Chapter.

In the .xl. yeare/in the .xi. moneth/vpon the fyrſte daye of the monethe/hath Moſes ſpoken to ỳ chyldꝛē of Iſrael/all the ſame that ỳ lorde had cōmanded him to ſaye/after ỳ he had ſlayne Seon ỳ kynge of the Amorrees/ & Og ỳ kynge of Baſan. And he begone to declare the lae vnto thē/& to illumine. And he hath ſayde: See/I chall dey here/& I chall not go thorow ỳ Iordane. Take heede that you do not forgytte the bande that you haue made with your lorde and God/you chall make none ydolles/ lyke as God hath forbidden you/for the lorde youre God is a waeſtynge bornynge fyre/& an ielous/take heede that you do not ſtyre him to

Nu. xxi. Deute. iiij.

anger/for I call this daye heauen and earth to witnes/that you shall not longe dwell in ỳ lande that the Lorde shall geue you. But and it be that you seeke youre lorde God/you shall fynde him/as far forth as you seeke him with hoole good harte/for he is a mercyfull lorde/and he shall not leaue you/nor forgytte the bande that he hath made with youre fathers/& thus hath Moses rehersed the lae agayne.

¶ Prayer.

DMoste mercifulleste lorde/Moses hath ones agayne redde & rehersed the lae the which ones was geuen vpon ỳ mounte Sinay. And this hath he done: because that the lae shold byde moste stedfaster in their myndes. In lyke wyse hath also done youre deare sonne Jesus/not onely twyes/but verry often/rehersed and shoede youre godly will. And that commaundmente of grace and of loue that he hath geuē vs/the which cōtayneth in him/all that is wrytten and cōmanded in Moses and in ỳ prophetes/which cōmandment is of suche nature/that it can sweten all thinges/tho heuy/sorrofull and greuos borden comes vpon vs. And this geuynge/hath he him selfe gone afore vs with ensamples/and he hath desyred nothynge els of vs. But that we loue one a nother/and shold do lykewys as he hath done before/for he shoe-

Exodi. xxx.

Joh. xv. Joh. xiij

be not onely his loue with the wordes. But he hath fulfylled them with the deeds/ And that loue hath bene so grete/that no mā myght shoe more loue to other/for hoe myght there be greter and more loue / then that anny man settes his lyfe for a nother. And he hath set his lyfe for his enemys. This is the commandemente the which he hath geuen vs/and he hath not holden vp to prente the same in oure hartes/in lykewyse also his Apostels the which he had chosen there to and sente/wit saef to holde youre lae euer afore vs and put the same in oure remembrance. Let vs thinke there on daye and nyght. Let vs keape the same wrytten not in bokes of paper nor parchement. But in the tables of oure hartes. Let this be oure study/and all oure pleasur/ and all oure swetnes/and let in this be all oure labor. So that we do not synne / but that we maye be plesante in youre eyes / and that we maye be founde in the lyght of them that liue/ that is / of them that do not abyde lyinge in their synnes wounded to the death/ for verely there lyues no man/but he that labors to be acceptable to you/and that is diligent to fulfyll youre commandements lyke as Christe Jesus oure maester hath done before. Sekynge in all thinges the laude and glory of his heauenly father.

Psalm. c.xvi.
Rom.ij.
Psalm. c.xvi.
Psal. lv

The preastes beares the

¶ Iosue the.iij. Chapter.

IOsue spake vnto the chyldren of Israel/ When you see that ỳ preastes beares the arcke a fore you/ then shall you folloe the/ And betwene you & the arcke shall be the waye of two thousande cubites/ for because that you maye ỳ beter see a farre of & know which waye you moste go/ for you haue not gone a fore a lour that waye/ & you shall not aproche ỳ arcke. And Iosue hath sayde to ỳ people: Be holowed for to morow shall ỳ Lorde do meruayles amõge you. And he sayde vnto the preastes: Take ỳ arcke/ & go before the people. And they haue fulfilled that cõmandmente/ & haue taken the arcke and they haue walked a fore them. And he hath

ſpoken to the people/there be ſhall you knowe
that God ſhall diſtroye youre enemys. When
the preaſtes ſhall ſet their feete in the water of ỹ
Iordane/then ſhall the water that is benethe/ru
ne into the ſee tyll it be all gone/& the water that
comes from aboue/ ſhall all abyde ſtandynge
vpon a heape. So wente the people out of their Act. vij.
tentes/for to go thorow the Iordane/& the prea Eccleſ.
ſties that bare the arcke/went before them. And xliij.
when they touched ỹ water of the Iordane befo=
re/the which was full aboue to ỹ egges/then are
the waters that came frō aboue a biddē ſtandyn
ge vpon one heape/& they be rune vp a hey lyke
a mounte/ſo that they myght be ſeen from the
toune called Edon/to the place called Sarthan
And the waters that ware beneeth/are rune to
the deade ſee/vnto ỹ tyme they ware all awaye.
And ỹ people wente agaynſt the Iordane/& the
preaſtes that bare the arcke ware tocked vp in
the myddes of the Iordane vpon the drey groū
de/& all the people went thorow the drey diche.

LOrde in the heyeſte who is lyke vnto Mich.
the/you had ledde vs ones thorow the vij.
Read ſee/& deliuerde out of the preſſons Exodi.
of Egypte/& alas we had all locked about/af= xiij.
ter that we had ſet hand on the ploegh/and be Luc. vi.
fore gone out of the waye the which you had Eſaie.
ſhoede vs. But now you ſende agayne before liij.

vs the arcke with the tables of Moses/that is
your godly worde is manifested vnto vs agay-
Rom.v. ne/& heyle borne afore vs/for because we myght
see it the beter/& so sholde not go out of ỹ waye/
we haue synned agaynst you/and you are he the
which redemes vs agayne from oure misdeeds
Lorde who is lyke vnto you/no man is so ryche
Mich. in mercyfulnes. Let youre anger come nomore
vij. ouer vs/torne you to vs/& be petiable vnto vs.
Psal.v. Take of oure wickednes/and the waters that
be benethe/that is oure passed yll lyfe/& drown-
de oure synnes in the depthe of the see/do with
vs the mercyfulnes the which you haue swore
vnto Abraham/Isaac and Jacob/and let vs not
serue lyke seruaunts of the wicked fende/in pryde/
couetes/ lechery/ but deleuer vs of this/ so
that we maye serue you/not onely without war
Luc.i. de norer and propernes/but principaly in rygh
tewesnes and holenes/that is with a pure con-
science/and with a simpell undefyled liuynge.
And lette not the waters that comes yet from
aboue/ronne forby the arcke/& let vs not lyue/
but after the order of youre godly commande-
mente/and let oure lyght shyne before the peo-
ple/and the waters rune hardely on hey/so that
they maye there of laude and praise hym that
all myghte dwels in the heauens:

AMEN.

¶ Iosue the.vi. Chapter.

HIericho was kept and locked/for the feare of the chyldren of Israel. And the Lorde spake to Iosue: See I haue geuen in youre handes Hiericho with ỹ kynge and all the stronge men. All you that be of ỹ warre/go rounde aboute the toune ones a daye/and this shall you do sixe dayes longe. But vpon the.vij. daye shall the preastes take.vij. clarions/the which be vsede in the golden yeare/& they shall go afore ỹ arcke of the comnante/& you shall go.vij. tymes about the toune/and the preastes shall blow the trompets. And when the sounde of the trōpets goth longar & with oneuen blastes/then shall all

the people crey togeder with a grete shutte/ & the walles of the toune shall fall doune to the groũde/ and euery one shall go there in alonx the place where standes ouer agaynste. And ẏ preastes bare the arcke rounde aboute the toune of Hiericho after the cõmandment of the lorde six dayes longe/ euery daye ones/ & .vij. preastes wente afore the arcke/ that blew the trompets/ and all the people followde after. And Josue spake to ẏ people: Nobode crey nor let not one worde go out of his mouthe vnto the tyme that I do cõmande you. And the .vij. daye roose they early & boore the arcke six tymes aboute the toune vpon that daye. And when they wente aboute the .vij daye/ and the trompets soundede all at ones/ then creyde Josue to ẏ people: Crey now for the Lorde hath deleuered you the toune. And when the people creyde thus/ & the trompets sounded then fell the walles of the toune streyght forth with all/ and euery one went in alonx the place where he stode. ¶ Prayer.

The stronge toune of Hiericho that was so waelled rounde about/ & made stronge with towers/ the same is fallen doune/ & is ouercome/ not thorow goneshotte nor other instruments of warre that ware wont to be vsed ther to/ nor she is nother beseged nor assayled wt force. But the beleaue of Josue hath

with the trompets ouerthrouen the towres and walles. For he knew well that God was mygh te to do the same ẏ which he had promised him. Heb.ix.
Let deare Lorde sounde in oure eares the clarions of youre Apostels and Euangelistes/ & caste doune all the same the which is rysen vp in oure hertes agaynst you. Let the synne haue nomore the ouerhande in oure mortall bode/ & let the bodely desyre haue nomore dominion in vs nor let vs be none suche/as for to geue oure mēbers vnto instrumentes of wickednes. But let vs deare lorde offer vs vnto you as they that be rysen from the dead/ & be becomen alyue agayne in you/and to make oure members towels & preparynges/for to worke ryghtwesnes there with/and that we be not alone with the mouthe/and with the outewarde parson glorisynge of the beleaue/the which is ondoubted death/ withoute it be arayede with loue and with workes the which God hath ordened and commanded/that we sholde walke there in. So that we be not corssed with the onfrutefull fyge tre/ where on was nothinge but leaues/that is a seminge of vertus/ & after the corsse abyde onfrutefull euerlastinge. But let youre godly worde do profyte in vs/and ouercome all wickednes of oure hertes/and strenght vs in grace to obserue diligently youre commandments.

Ro.vi.

Iaco.ij.

¶ Iosue the.x. Chapter.

FYue kynges be gadderde for to assayle/ and to fyght vpon Gabaon/and the people from within sent vnto Iosue for socore. And Iosue is gone thydderwarde with all men of warre/& the Lorde sayde vnto Iosue: Doubte thē not/for I haue deliuerd thē in youre handes/& there is not one that shall haue power to resiste agaynst you. And the. v. kynges are fledde afore the Israelytes/& the Lorde rayned vpon them hayelstones. And thereof deyde more then of ỳ swordc. And Iosue spake to the Lorde vpon that daye that he had delíuerd the Amorrees in the presence of the chyldren of Israel/& sayde in their presence: Sonne go not

forth towarde Gabaon/ & you moune towarde the vacle of Haylon. And the ſunne and ỹ moune abode ſtandynge/ vnto the tyme that the people had auenged thē of their enemys. And ỹ ſunne abode ſtandynge in the myddes of heauen/ & ſhe went not forth to ſette/ a whole daye longe There was not ſo longe a daye/ nor afore nor ſyns then this daye/ when God was obediente vnto a man/ and bataylled for the Iſraelytes. After that Joſue had ouercome the fyue kynges & ſlayne their people/ then is he come agayne in the ſeege Galgale/ & the fyue kynges ware fledde/ and they had hydde them in the ſpeloncke of the toune Maceda/ the which Joſue had worde of. And he cōmanded vnto his ſogiers that they ſholde laye grete ſtones agaynſt ỹ mouthe of the ſpeloncke/ and there ſholde be ſette bolde men for to keape to the tyme that they had perſecuted their enemys. When they now had broght their enemys to noght be they comen agayne ſounde and hoale/ & there was nobody ſlayne. Then cōmanded Joſue/ that the kynges ſholde be broght out of the ſpeloncke/ the which was ſo done. And then ſayde he to the princes of the chyldren of Iſrael/ that they ſholde ſette their feete vpon the neckes of the fyue kynges. And when they had done that/ ſpake Joſue. Doubte not/ alſo ſhall God do all the enemys/

that syghtes agaynst you. And Josue hath kylled them/and hath hanged them on fyue braenches.

¶ Prayer.

O Moste mercyfulleste Lorde God/hoe meruelous and strongfull be your workes: you haue geuen & graented meruelous victory vnto Josue agaynst fyue kynges. Beholde ho myghty that these kynges be ryghted vp in vs/& ho accordyngly oure wittes falle rebelle vnto vs. Geue vs wysdome & strenght for to withstande these enemys & to treade thē vnder ẏ feete. Let vs nother see/nor heare it that myght be hortefull to oure sole. Lette not vs be broght thorow ẏ taeste to glutony & voluptuesnes. Let not vs follow ẏ aptite of the other wyttes/butte let vs taste & see/ho louyngly & swete you be Lorde. Drae and torne vs to you/so that we maye rume to ẏ smell of youre well smellynge salfe/of youre spirituall gyftes. Lette vs feale nothinge els in vs/but it that was in youre sonne Jesu. But lette vs follow his meaknes/the which when he was God/hath yet taken the clothinge of a seruante. Lette vs harken to youre lae/and lette oure dores stande euer open to heare the wordes that flowes oute of youre mouthe. For no souuer maye we gytte hope for to ouercome all oure other enemys the which be innumerable menny.

Psalm. xxxiij.
Can. ij.
Phil. ij.
Psalm. lxxvij.

Josue slayeth mennys

¶ Josue.xij.Chapter.

These be the kynges the which Josue hath slayne beyonde the Jordane/where of they toke ye lande of promission/& haue possessed it. The kynge of Hierycho/the kynge of Hay/the kynge of Hierusalem/the kynge of Hebron/the kynge of Jerimoth/the kynge of Lachis/the kynge of Eglon/the kynge of Gazer/ the kynge of Dabir/the kynge of Gader/ye kynge of Herma/the kynge of Hered the kynge of Lebna/the kynge of Edullam/the kynge of Mateda/the kynge of Bethel/the kynge of Tapha/ the kynge of Hempher/the kynge of Apher/the kynge of Saron/the kynge of Madon/the kynge of Asor/the kynge of Semeron/the kynge of

Arsaph/the kynge of Tenach/the kynge of Ma-
geddo/the kynge of Cedes/the kynge of Jacha-
nan/of ẏ moũte of Carmelus/the kynge of the
toune called Dor/ & of the prouince of Dor/the
kynge of ẏ people of Galgal/ẏ kynge of Ther-
sa/to witte.xxxi.kynges. ¶ Prayer.

Psal. iij O Moste heyest and mercyfull lorde God
hoe they be multiplyede that persecute
vs/ Lorde hoe innumerable menny is
ther rysen vp agaynst vs/flesche and blode haue
you holpen vs to ouercome/ & there agaynst is
not now oure batayle/but we moste now fyght
agaynst the princes & captaynes of hell/agaynst
Eph.vi the lordes of this worlde/ & agaynst the rulers
of derckines/ & tho that walkes in derckines/ & be
enemys of the lyght as moche as is in them/
& agaynst the enemys that be inuisible/for they
be spirituall and they dwell here by vs in this
ayre/and they battayle agaynst vs in menny a
diuers maner. For tho we be often opressed and
vexid of the wicked people/that they persecute
vs with moche trauell and tribulacions/yet co-
mes all these batayles of the wicked sprites/the
which assaultes vs with their seruaunts/ & wol
de gladly thorow mennyfolde tribulaciõs brin-
i.Pet.v. ge vs there to/that we sholde leue you oure
God and youre cõmandments/ & to keape pea-
ce and vnion with them/the which kan not be

done/but thorow an yll lyfe/and that accordes and agrees with their pleasur. And they runne faste rounde aboute lyke as rorynge lyons/diligently seknynge whether they coude fynde enuy that they myghte deuoure. For soeth we must all abyde vnder feete/& we had none other helpe but oure selfe/but we truste in you. For you haue promised vs/& it ware so that we prayed you/we shold rule oure enemys with yeron rodes. Let vs truste that stedfastly in you/and hange aboute oure necke the shylde of fayth/where vpon we maye receaue and beare of the fyery shafts the which they shutte so enuiusle at vs. And arme vs from the head to the feete/with youre myght and with youre godly defendynge: So that we maye strongly resiste the enemys in the daye of battayle/and that we maye thorow youre myghte/ throwe them doune. Geue vs a bolde and an onbashed harte to resiste all temptacions. Sende vs for a forfyghter and captayne Jesus Christe oure redymer/ the which neuer shall leaue the bode where of he is the heade/& when he will helpe vs/then neade not we to doubte. For tho be it that we be feble/and not stronge ynough for to vaynequisshe oure enemys/he hath myghte ynough from his heauenly father/for to kreape them that he will warante.

Juges dothe rule ouer

Iudicum in the.ij. Chapter.

Iosue the sonne of Nun/ the seruaunt of the Lorde is deceased/ beinge olde a honderd yeare & ten/ & they haue berried hym on the borders of his heritage in Thamnathsare vpō the mounte Efraim on the northe syde of the mounte Gaas. And all that kynrede haue followed their fathers and be deceased. And ther is other rysen/ the which know not the Lorde/ nor the workes the which he had done with Israel. And the chyldren of Israel hath done yll before the Lorde/ & they haue serued Baalim. And they haue lefte the Lorde the God of their fathers/ the which had ledde them out of Egypte/ and they

haue followde straenge goddes. The goddes of the people / that dweite rounde aboute them / & they haue adored thē. And they haue awaykenede ỳ Lorde to wrathe / leauynge him / & seruynge Baal and Astaroth. And the Lorde beinge mouede agaynst Israel / hath deliuered them in the handes of the distroyers / & they haue taken them presonners / & solde thē to the enemys / that dweite rounde aboute them. And Israel coude not resiste his enemys / but wher they wold runne / the hande of God was vpon thē / lyke as he had sayde & sworne / & they haue bene sore verpd And the Lorde hath repsede Juges that sholde deliuer thē / and they haue not bene willynge to heare thē / followynge the ydoles / & seruynge thē. They haue quickley leste ỳ waye where in their fathers had walked / and tho they harde the cōmandments of the Lorde / they haue neuertheles done contrary. ¶ Prayer.

O Moste freeste / longemynded / piteable and merycfull lorde / that dothe not seke to distrue / to damne ỳ synner / no to brynge him hole to noght / hoe be it that he dothe ofte agaynst youre holy cōmandment / & dothe so vnthanckfully misuse youre longmyndefulnes / you tarry wt onspeakynge sufferaunce / that the mā sholde torne him agayne to you / & seeke mercy of youre goodnes / that they myght ryse / & re- Ezechiel xviij.

Ro. vi. ceaue that clothe of innocence/the which he had
Luc. xv. lo ste thorow his misdeedes. And ẏ it is yet more meruelous to laude and praise you is/you do not only tary. After the tornynge of man: But you warne him also menny a tyme thorow prophetes ⁊ preachers/thorow greate plages/warres/seckines/⁊ manyfolde visitynges/⁊ you seeke all maners/for to bringe man agayne to ẏ ryght waye. So haue you done mercyfull lorde wͭ the people of Israel/that had hoole lefte you/⁊ all ẏ benefytes the which you had done vnto thē/had
Judi. ij. they forgottē. After ẏ youre seruaūt Iosue was deceasid/⁊ they haue not remēbred ẏ benefytes ⁊ the victoris/ẏ which you had done to thē/⁊ to their elders. xl. yeare longe in ẏ wildernes/wherfore they had deserued/ẏ shold come ouer thē all ẏ yll wͭ the which you had thretened thē/⁊ whe-
Deutro xxviij. reto they had also bounde thē selues. But youre goodnes coude not vse no iustice ouer thē/but
Jos. viij. all mercy/⁊ you haue deleuered thē so often tymes from their enemys/when they cryed to you ⁊ soght you agayne/him that they had forgot-
Judi. ij. ten. We beseche you mercyfull lorde/will not distroye vs/tho we haue often lefte you. But drae them to you that runne a straye. Exause them that calles vnto you/thorow Jesus Christe/oure onely sauiour/the which you haue geuen vs/
Collo. i. for to gete forgeuenes thorow him.

Gedeon despyreth a

Iudicum in the. vi. Chapter.

The chyldren of Israel hath done yll agaynste the Lorde/and he hath deliuered them seuen yeare longe vnto the Madianites/of the which they haue bene sore oppressyde. And when the Israelytes wolde by rebell/by the Madianites comen agaynst them with grete power/& then cryed they to the Lorde for helpe. And when Gedeon made prouydance for to flee from the Madianites/ hath the angell of God appered vnto him sayinge: The Lorde is with you moste strongeste of men. And Gedeō answerde: I praye you that and the Lorde be with vs/whey do we come in all this sorro: The Lorde hath lefte vs in the handes of Madian.

The lorde loked vpon Gedeon and he sayde: Go with this boldnes/ & you shall delcuer Israel of the Madianites. And twyes hath Gedeon desyred a token from God / whether he shold gette victory or not. Fyrste desyred he/ that it sholde dew onely vpon the flies that shold ly vpon the mydoowe/ & it fortuned so. Secondly desyred he/ that it shold dew rounde aboute vpō the mydoowe/ and it is also fortuned. And then
Iud. vij spake the lorde to Gedeon: Thou haue to moche people/ I will not that you shall haue victory vō them/ so that they do not glorify in their power. Let them torne home agayne that be afrayed. And there be gone awaye. xxij. thousande/ and there is but ten thousande abidden. And God
1. Machab iij. Deu. xx. sayde: there be yet to manny. I edde thē to ỳ water/ they that caste the water with their hand into the mouthe/ sette them of one syde/ and they that kneele and drincke so/ sette them of ỳ other syde. And there hath bene but thre honderd that haue dronckē with the hande. And all the other heaps hath dronckē knylynge. And then sayde the lorde to Gedeon: I shall geue you victory with the thre honderde/ that hath dronckē the water with the hande. ¶ Prayer.

psal. c. ij. Psalm. c. xlvij. O Blessed lorde God for euer/ you haue let the dew of youre godly grace fyrste fall vpon the flies/ & vpon the house of

Israel/and haue geuen knowlege vnto Moses
poure will & waye/you haue not done so at that
tyme with all nacions/nor you gaue them no know
lege of poure iugementes. But after that they
haue kylled poure seruaūts and prophetes/the
which came for the frutes of the vyne/& after þ
poure deare onely beloued sonne/haue you take
from them the kyngdome of God/and haue let
the flies abyde hoole dyep/and haue let the dewe
fall plenteously vpon the earthe & vpon the har-
dened hartes of the hethen. And haue fulfylled
that þ prophete Oseas had spoken afore: Of the
people the which was not myne/is now myne/
yit the which I had not elected/do I now loue/
and I sho ouer them mercy/and vpon the pla-
ce where as I was wonte to saye/that it was
not my people/they by now becomen chyldren
of God. The earthe is moche bygger then the
flies/and the hethen by more then the Iewes.
And tho the people be many that you haue cal
led/yet is the iope neuerthemore/for there is fe-
we electede. But let vs with the thre honderd
electede cast the water with the hande in þ mou-
the/that is/take heede to poure grace/and to ful
fyll poure will/and licke vp that with the tonge/
that is to publisshe poure laude/so that we be
not caste with the slothfull and vnprofytable
seruaunts into euerlastinge damnacion. Amen.

Math. xxi.

Osee. ij.

Osee. i.

Esaie. x. Math. xxij. Psal. l.

Gedeon deleuers the

¶ Judicum in the .vij. Chap.

Gedeon was gone in the nyghte in ꝑ trenches of the Madianites/ & there reherſed one his dreame/ & ſayde: My thoghte ꝑ a barley loſe baken in the aſhes/ came rolynge in the trenches of Madian/ and when the loſe touched the tente/ then is the tente diſtroyed to the grounde/ that is nothinge els but the ſworde of Gedeon. And when he had harde that/ made he his prayer/ and he torned agayne. And Gedeon hath parted his thre honderd mē in thre partes/ & hath geuen thē clariōs in their handes/ & ſtoone emte pottes in their handes/ & lampes in ꝑ myddes of the pottes/ & he ſayde: That you ſee my ꝓ/ that do you after/ I ſhall go before in the fe-

de/followe you after/ & when I blowe my trompette/ blowe yours also/and crey. The Lorde and Gedeon. When Gedeon was now come at mydnyght with his people into the trenshes/ and when they had wakened the watshers/then haue they blowen with their clarions/and they haue stricken the pottes to gedder. And when euery one blew thus their trompets in his place rounde aboute the trenshes/and brake their cannes/then haue they holden the lampes with their lefte handes/and with ẏ ryght hande soundynge their trompets/ & they cryede. The sworde of the Lorde and of Gedeon. And so dydde they rounde aboute the trenshes of their enemys. And all the ooste hath bene afrayde and troblede/ & they by all fledde cryinge and shutynge Neuerthelesse the thre honderd men abode all blowynge and soundynge their trompets and the Lorde hath sente the sworde in all the tentes/ and in fleynge they kyllede the one the other. Psalm. lxxxij.

¶ Prayer.

O Lorde hoe straengly haue you geuen victory vnto Gedeon agaynst the Madianites/ they that ware so menny/ & of so grete power. But this hath bene the figure of the victory / the which that lytell nyewboren chylde hath geuen vs/where of they haue all sore reioysed. All that haue beleaued in you/lyke

Esa. xi. as the ioye is in the heruesle/and they haue reioy
sed them/lyke as they do/that haue ouercomen
their enemys/and now departe ẏ boute: For the
yocke/the bordē/and the rodde that ware vpon
their sholders/and the scepter of thē that had lor
deshype ouer them/haue you ouercomen/lyke
as Gedcō ouercame the Madianites withoute
speare or sworde/but with the trompets ⁊ with
bornynge lampes. For with his lyght hath he
Joh. i. lyghted the vniuersall worlde/⁊ his horne ⁊ his
worde is harde farre/⁊ he hath ouercome the re-
Psalm. xviij. bell. The onbleauynge be come in the Christen
cōgregacion/⁊ haue herde there the Christen tho
Rom. x. row the sprite of prophecy. Learne ẏ onlearnede:
Exhorte the errynge/conforte the confortelesse/
⁊ they haue seen that the lae and manner of the
Christen was moche godlyer/then the same the
which they had kept so longe. And they fell flat-
te to the earthe/⁊ confessed that they had erred
thus longe/⁊ that God dwels truely and verre-
ly amonge the Christen. Let vs blowe the horen
Luc. xij. so/and haue bornynge lanterns in oure handes/
where of ẏ lyght maye shyne thorow all ẏ worl-
de/So that the misbeleauynge/merkynge oure
heauenly conuersacion/⁊ oure vertuos workes/
maye be ouercomē/and gytte knowlege of you/
i. Pet. ij. and praise and thancke you/that you haue also
wit saefe to visite them in thy mercy: Amen.

Iudicum the. xiiij. Chapter

Sampſon is gone with his father ⁊ moder/towarde the toune Thānata/for to take a wyfe. And when they came by ꝑ vynes of the toune/dydde he ſee a ponge lyon/ that cruelly and rorynge ranne agaynſte him. And the ſpyte of God came in Sampſon/⁊ he rente the lyon as tho he hadde rentede a bock a vnder/and yet had he nothinge in his hande. And he wolde not geue no knowlege there of vnto his father nor to his moder. And he is gone/and hath ſpoken with the woman/in the which he had good lykinge. And when he came agayne within thorte dayes after for to marry her. is he gone a the one ſyde/for to ſee the dead

body of the lyon/and ſee there was a ſwerme of
been in his mouthe/& a hony combe/& that to-
ke Sampſon in his hande/and eate there of by
the waye. And when he came by his father and
moder/hath he geuen eche of thē a pece there of/
but he hath not tolde thē/that he had taken the
hony out of the body of the lyon.

¶ Prayer.

O Moſte ſtrongeſte and inuicibleſte lorde
almyghty God/ho cruelly hath the olde
lyon/ꝑ corſed fende of hell in tymes paſ-
ſed come for his bowty. He hath hardely taken
ynough for his ionge lyons/and he hath kylled
ynough for his lyoneſſes. And he hath fylled his
Nah. ij. ſpeloncke wt his theſte/& his ſleppnge chamber/
that is the helle/with it that he had ſtolen/& his
whelps hath he alſo let out for to ſteale. And ou-
re ſtronge Sampſon Chriſtus/ſhold go forth to
mary his wyde/& for to deleuer his preſoners
And ſee ho cruelly is one of ꝑ ponge/that is the
worlde/comen agaynſt him. Nycodemus came
by nyghte/for he fearcd ꝑ other princes. The el-
ders of ꝑ blynde dorſte not confeſſe the glory of
God/for they feared to be caſte out of ꝑ ſynago
Joh. ix. ge. And memy of ꝑ princes beleued in him/but
Joh. xij. they dorſte not be a knowen there of/for becau-
ſe they ſhold not by ſeparate from the cōmonte.
For the learned in ſcripture and the Phariſees

had geuen a cõmandmente/that whosoeuer beleued in Jesu/and confessed the same sholde by putte oute of the congregacion of the Jewes. And there for dorste not ỹ princes confesse that beleafe/for they had more loue to the glory of men/then to the glory of God. And Peter was abashede of the voyce of a handmayden/ but oure Sampson hath rente the lyon/and ouercomen the worlde. And all his that ware feble/ and wretchede hath he geuẽ confort and good boldnes and strenght for also to ouercome the worlde. Sowne was the ouercomen Pieter werede stronge/ the which answerde to the princes of the preastes. We are more bounde to be obedicnte vnto God/then vnto men. And the other Apostles came oute of the counsell of the Pharisees sore reioysede/when they ware well shourged/for they ware sounde worthy to suffer rebukes for the name of the Lorde. Witsaefe to infounde in vs oure moste freeste Lorde the same spryte/ so that we maye be sounde stronge ynough agaynst this lyon/that we do not feare the threteninges of the worlde/nor do followe after hyr cõcupiscence/but that we runne to the lyon and to rente him/and dispyse all that that symes here to be acceptable and plesante/ thorow the helpe of Sampson Christus poure sonne/without the which we maye nothinge.

Math. xxvi. Jo. xvi.

Act. iiij.

Actu. v.

Iudicum in the.xvi.Chapter.

Sampſons heare began to growe agayne. And the princes of the Philiſtines ar gadered for to do an honorable offeryng vnto their god Dagon/ and for to make good chiere/ & they sayde: Oure god hath deliuered oure enemy Sampſon in oure handes. This same dyde and spake also the common people: When they ware thus mery the one with the other/ & had now eaten/ caused they Sampſon to come to playe afore them. And when he was come out of the preſon hath he playde afore the/ and they caused him to stande betwyne two pyllers. And Sampſon beinge blynde (for they had taken oute his eyen) sayde to the seruaunte that

ledde him. Ledde my that I maye touche the pyl
ler/where vpon all the house dothe reste/so that
I maye leane there agaynst/& reste my a lytell.
And that house was full of men and wemē/and
all the princes of the Philistiens ware there.
And vpon the keuerynge/& vpon the loste laye
aboute thre thousande men & wemen/that see
Sampson playe. Sampson callede vnto God/
& sayde: Lorde God haue my in mynde/& geue
my agayne my strenghte that I was wonte to
haue my Lorde/So that I maye be auenged of
myne enemys/and that I maye take vengance/
for ỹ losse of bothe myne eyen. And he toke bo=
thethe pyllers where vpon that house restede/
the one with ỹ ryghte hande and the other with
the leste hande/& sayde: Let my lyfe dey with the
Philistiens. And he bette strongly the pyllers to
gydder/and the house fell doune where the prin=
ces ware in/with all the other people. And he
hath kyllede mo deynge/then he hadde doune
yet liuynge. ¶ Prayer.

When the tyme was come Lorde God
hath the princes of the preastes taken
youre sonne Jesus/lyke as Sampson
was taken/and they haue doone him merny a
dispisynge/so that he was more lyker a worme Psalm.
then a man. They haue bene mery and verry xxii
ioyfull for they had takē him that corrected thē

of their wicked workes. And all they that see
Math xxvij. him/skorned him/ & they shoeke their heades say
inge: He hath trusted in God/ & he loue him/ Let
him come/ & deleuer him. But the deuels & their
seruauntes wiste not what they dydde. For that
Joh. xij. grayne of corne shold not haue broght forth no
frute/ & it had not bene sowen & rottede in ẏ ear-
the. He hath with Sampson reached out bothe
his handes on ẏ corners of ẏ crosse. There was
his myghte hydde/ & he called: My God my lor
Aba. iij. de where for haue you lefte my? will not make
Psalm. xxi. youre helpe far frō my/ but loke after my defen-
ce/ deleuer my sole of ẏ handes of the dogges.
Lu. xxiij And he hath yelded his gooste w̄ a loude voyce
& that house of ẏ deuels is fallen/ & they be smo-
Collo. ij dered therin. And he hath wepte oute the hand-
wryttinge ẏ was agaynst vs/ & stricken vpon ẏ
crosse. He hath robbed ẏ princes of hell of their
bowte/ and openly triumphed ouer thē/ and he
hath slayne more of thē in his deathe then in his
lyfe. That ware deade in synne/ hath he made
Psal. xi. alyue agayne/ & he hath gottē his realme and he
shall rule ouer all men. And the poere shall now
eate and drincke plenteously/ and vse of youre
Psalm. lxxxiiij. grace/ and laude you. But onely they that seeke
you Lorde/ and torne them to their harte knoyn
ge their synnes. We beseche you Lorde that we
maye be founde amonge ẏ nomber of thē. Am̄.

Dauid is anoynted

Ti. Regum. xvj. Chap.

God ſpake to Samuel: Fyll youre horne with oyle/and come/I ſhall ſende you to Iſay of Bethlē/for of his ſonnes haue I choſen my a kynge. And Samuel dydde ſo/& he came thidder/as he had come to do offerynges/ ſo that nobode knewe that he came for to make a kynge. And he hallowed Iſay/& his ſonnes/ & he called thē to that ſacrifice. And when they ware now gone in/then ſae he Heliab/& ſaydc: Whether it be afore ỳ lorde now his anoynted? And ỳ lorde ſpake to Samuel: Loke not after his face/ner for ỳ gretenesſe of his perſonne/for him haue I caſt a ſydc/& I do not iuge after ſyninge of men. The man ſees it: that is without/

but the Lorde seeth the herte. And Isay called Aminadab/& broght him to Samuel. And Samuel sayde: This hath not God also electede. And so dydde he vyll seuē. Then sayde Samuel to Isay: Be all youre chyldren here? he answered. There is yet a lytell ladde that keapes the sheape. Samuel sayde vnto Isay: Send for him/ for we shall not eate tyll he come. Isay send for him/& he came. And Dauid was readithe/& fayre of countenāce/& pure of face. And God sayde: Aryse and anoynte him/this is he. Samuel toke the horne with the ople/& anoynted him in the myddes of his brethrē. And from that daye forth/is the spryte of God comen vpon Dauid.

¶ Prayer.

1. Regū. xvij. Moste merryfulleste lorde you haue chosen Dauid/& anoynted with youre holy ople/when he kepte the sheape/& was rebuked of his brethren. And you haue sente youre spryte towarde him/and haue made of a shepherde a kyngly prophete. In lyke wyse haue you also anoyntede Iesu/the which is comen of Dauid after the flesche/and you haue infounded youre spryte vpon him/& you haue sente him/for to bringe tydinges to the pore/& for to comforte and to heale the sorrofull of herte/& for to preache redemption vnto them that laye in preson/ and to make the blynde see. That is they that do

Rom. i. Luc. iiij. Psalm. lxxxviij.

not truſte vpon their awne good deades/ but
with a meeke and poure harte/ but dothe alone-
ly ſeeke their ſaluacion and ryghtweſnes of pou-
re mercy/ them hath he broght tydinges of one Ro.vi.
euerlaſtinge ryches/ that is of purenesſe of con/
ſcience/ & of that euerlaſtinge good/ that we ſhall
receaue/ here aboue in the eternall lyfe. Pou haue
ſente him/ for to make hole ꝑ infecte merred her-
tes/ thorow growen with mennyfolde yll affe-
ctions and ſynnes/ & for to redyme thē that wa-
re yet obeiſſant vnto the ſeruice of the ydoles/
and laye in preſon onder the poore of the deuels i.cor.xv.
and vnder the letter of the olde lae/ and for to Ephe.ij
open their eys thorow the fayethe whoſe hertes Ro.viij.
ware blynded thorow menny errours: we beſe-
che you humble mercyfull Lorde/ anoynte vs
with the ople of poure godly grace/ and ſende to
warde vs poure godly ſpirite. Sende vs poure Pſalm.
godly hande to helpe and make vs ſtronge with lxxxix.
poure ryghte arme/ ſo that oure enemys maye
winne nothinge on vs/ and that the wicked do
not ſkaeth vs. Caſte doune oure enemys tho-
row poure myghte/ and cauſe them to runne
before vs that dothe hate vs. Take neuer
poure mercy from vs/ but keape vs that
comnante/ that you the trueth euer-
laſtinge haue made with vs.

A M E N.

Dauid slayeth the grete

¶ i. Regum in the. xviij. Chap.

Dauid toke his staffe & he toke out of the runnynge of ẏ water fyne cleare stones/ & he put thē in his shepherders wallete/ and he toke a slynge in his hande/ & so wente towarde the geant. When ẏ geant sae Dauid/ he dispised him/ & sayde/ wene you that I am a dogge/ that you come to my w̄ a staffe? And he corssed Dauid w̄ his goddes/ sayinge: Come to my I shall geue youre fleshe to ẏ byrdes of heauen/ & to the beastes of the earthe. Dauid answerd: You come to my w̄ a sworde/ w̄ speare & shelde but I come in the name of him ẏ which is Lorde of the oostes of Israel/ the which you haue mockede. The Lorde shall deleuer you in my handes

and I shall slaye you/and cotte the heade from youre body/so that all the congregacion maye knowe/that the Lorde dothe not make saefe wt sworde nor speare. When then this Philistien begane to come ney Dauid/dydde Dauid haste him and ranne agaynst him/ & putte his hande in his wallete/ & toke a stone/and tornynge his slynge/caste him the stone in his forheade/ & he abode stickynge there in/and the geant fell donne to ye earthe. And Dauid hath ouercomen the geant/with a slynge and with a stone/ & he hath kylled him. And for because that Dauid had no sworde/he ranne/and stode vpon the geant/ & he pulled his awne sworde out of his sheathe/and kylled him and cotte of his head. The people of Philistiin seinge that the strongeste of their heape was dead/be they flede/and the Israelites/ and they of Juda be rysen vp/ and haue followed the Philistiens with a greate cryinge vnto the gates of Accaron. Then came they agayne and spoyled the ooste of the Philistiens/ and Dauid toke the head of the geante/and broght it to Hierusalem/but the armes hath he broght into his tente. Eccles. xlvij.

¶ Prayer.

O Lorde you be rightfull in all your wayes & you be holy in all youre workes. You be euer be thē that calles vpon you/they that calles vpon you in the truthe. You do the Psalm. c.xlvij.

will of them that doutes you/and you exaulse their prayer/ & you make them safe/and you keape them. O Lorde what a grete truste and confidence was in Dauid youre seruante/ho stedfastly hath his hope stande vpon you/so that he is gone agaynst that myghte and grete geāt/without sworde or armes/but onely made stronge wt thy holy name & stedfastly beleauynge vpon youre mercy and ryghtewesnes. And you haue

Psalm. xvij. made his arme strōge lyke a crosse boew/ & you haue ordened his handes to the warre/and you haue geuen him victory: My God/my kynge/

Psalm. xliij. you most Lexalte/ & speake well & holely of you & of youre name for euermore. And all generaciōs shall praise youre workes/ & they shall speake of your grete myght. Lorde geue vs also suche

Heb. iiij a beleaue/ & let vs with suche truste/in all oure neade/fle to ẏ throne of youre grace. Lorde tho-

Psalm. c. xliij. row whome all kynges gyttes victory/you that haue deleuered Dauid/deleuer vs also from the sworde of ẏ yll willers. Put out youre hande frō heauē aboue/ & deleuer vs frō menny waters of

Psalm. c. xlij. tribulaciōs/ẏ which fall euer in vs/ & frō the handes of thē that dothe not seeke you/ & dothe speake wt their mouthe all vanite/ & workes wt their handes all wickednes. Lorde deleuer vs from oure enemys/for we fle to you/learne vs to do youre will/for you be alone oure God.

Jonathas conforteth Dauid

C i. Regum in the. xviij. Chap.

When Dauid was tourned agayne/ after that he had slayne the Philistijn/ & that he bore the heade to Hierusalem/ so be all the wemen come out of all tounes of Israel/ to meete w Saul/ singynge and dansinge with tymbers and myrthe/ and with fedels. And they songe/ sayinge: Saul hath slayne a thousande/ and Dauid ten thousande. And there for was Saul moued and sayde: They haue geuen vnto Dauid ten thousande/ and my one thousande. What lackes he more then ỳ kyngdome? And therfore persecuted Saul Dauid all his lyfe/ but God deliuerde not Dauid. And Dauid hath perceaued/ that Saul was gone forth for to kyll

him/and Dauid was in the wildernes named
i.Regū. xxiij. Ziph/in the woode. And Jonathas the sonne of
Saul is rysen vp/and is gone vnto Dauid in the
woode/ & he hath strenghtened his handes/ & cō-
forted him in God/ & he sayde vnto him: Feare
nothinge/for my fathers handes shall not gytte
you/and you shall be kynge of Israel/ & I shall
be the seconde next vnto you. And Saul my fa-
ther knoweth this well. And ther haue they ma
de in the presence of the lorde a commante

¶ Prayer.

O Moste meekeste Lorde God/you haue
i.Regū. xviij. geuen vs here a lockynge glasse/and an
exampell of very brotherly loue. After ẏ
i.Regū. xx. Jonathas had hearde Dauid speake/so clyffyd
his sole on Dauids sole/ & he louede Dauid lyke
him selfe. Saul his father hath chyddē him ther-
fore/and sayde: You loue Dauid the sonne of
Jsay/but to youre shame and horte. For as lon-
ge as he lyueth/shall not you possede youre kyn
gdome suerly. And Saul toke his speare & wol-
de haue beten him. But opryght loue dryues
i.Joh.i. awaye all feare. Jonathas hath not bene abas-
shed/but is gone vnto Dauid/and hath geuen
him knowlege of his fathers anger/hate & enuy
And tho Jonathas knew well that Dauid shol-
de possede the kyngdome/he hath not yll willed
him therfore nor bene enuioys/but he is come

hath conforted him when he was in anguyshe of herte/ in his moste neede. For opryght loue can beare none enuy/nor also thinche none yll/ nor the loue dothe not seeke hyr selfe/but she is as fauorable vnto another as vnto hyr selfe. In suche maner loued Dauid Jonathas: When he hearde of his dethe/then wepte he bitterly/ and sayde: Jonathas my brother I make my heuy for you/you ware pure and amiable aboue all women. Lyke as a mother loueth her onely sonne/euen so had I elected you: We beseche you moste louyngste Lorde. Infounde in vs youre godly loue/so that we maye loue also the one the other/not with wordes onely but with the workes and in the trueth/and that we do not breke the loue for monne/nor good/ or for any earthly thinge. But let vs also set oure lyfe eche for other. So that we also followynge the teachynges and examples of youre sonne oure sauiour/maye be reckened that we be of his disciples. For this is ỳ token of Christis disciples/and the outchosen frute/that maye growe vpon a good tree/that dothe nothinge to haue and gytte his awne profyte/but departes largely with his awne good vnto the neady. And tho there come vnto the louynge parson honour or glory/he extends it all to you/of whom we gytte all glory.

i.cor.xiij

ij.reg.i.

i.Jo.iij.

Jo.xiiij.

Ti. Regum in the. xxxi. Chap.

The Philistiens fought agaynst the Israelytes/ & the Israelytes flede/ & ware slayne of ỳ Philistiēs vpon the moũte Gelboe. And the Philistiēs fell vpon Saul and his sonnes/ & they slew Jonathan/ Aminadab/ and Meschisne ỳ sonnes of Saul/ & they came with their hoole myght agaynst Saul. And ỳ archers followed him/ and he was sore wounded of thē. And Saul spake vnto his stādard bearer. Drawe out youre swoorde/ and kyll my/ so that these incircuncisiō do not come and morder my villenously. His standard bearer wolde not do it/ for he was sore abayshede. And Saul drew out his swoorde himselfe/ and fell vpon it. When ỳ stan-

dard bearer sae that Saul was dede/then fell he also vpon his sworde/ & deyed with him. And so is there deed Saul/and his thre sonnes and his standard bearer/ & all his men togeder/on that daye. And when the chyldren of Israel ẏ dwelt ouer the vayle and ouer ẏ Iordane/dyde se that the men of Israel ware flede/and that Saul was dede with his thre sonnes/then haue they lefte their tounes/and be flede. And the Philistiens be come and haue dwelled there. ¶ Prayer.

O Moste ryghteoste Lorde God/you do ryght vnto them/vnto the which wronge is done vnto/ he that sets his truste in you/and you deleuer him from all his troble & tribulacion/he that seekes deleurance of youre mercy. And he ẏ hath done sorow vnto the innocent/you let come in the same snare/and you let ẏ wicked fall in the dyche the which he hath made him selfe: So that he maye a se what he hath done to his euen Christen/ & that he maye feale ho a herte is at ease/that hath bene in suche anguische and oppression. Saul hath persecuted Dauid/the which you had elected. But Saul hath bene persecuted agayne of the Philistiens/ and when he was in feare and neade/then dyde not he set his truste vpon youre incōprehensible goodnes/but he hath taken counsell of wiches and of them that deled with the deuell/and ther-

Psalm. c.xlv.

i. Par. x.

sore haue you lefte him/ & let him dey peteously in ẏ battaylle/ for because of the wickednes that he had done. Thus maye come vnto them that trustes to moche vpon their awne myght/ and puttes not their truste vpon you Lorde. They moste be distroyed and broght onder/ and by ouercome/ & they gytte feare and become abasshede/ where neuerthelesse is no feare. But this comes to them/ for because they call not vpon you/ in a stedfaste beleaue and trustinge wͭ their hartes/ but put their truste vpon it the which is transitorios/ and the which kan not make the conciēs in reste/ lyke as awne hardynes/ strēght frendes and kynsfolckes/ wysdome/ monne/ and good/ whiche thynges/ doeth make a sory herte heuyer/ and can not deleuer nor helpe no man the which of you ryghteous lorde & God/ is lefte of all comforte. But they byde also onder/ lyke as they the which they desyre to helpe. But o mercyfull Lorde we lyfte vp oure eyen to you/ and we truste vpon youre mercyfull goodnes. For who that seakes you/ is not lefte/ witsaefe to deleuer oure feete out of the snares the which the fende hath layde vs. Beholde ho the sorrow of oure herte is multiplyede/ and witsaefe to deleuer vs out of oure neade we that flees vnto you/ thorow Iesus Christe oure Lorde:

Psalm. xiij.

Dan. iij Psalm. xxiiij.

AMEN.

Saul and his thre

I. Regum. xxxi. Chap.

The other daye after the battayle be the Philistiens come/for to pille the dede/ & they founde Saul and his thre sonnes leinge vpon the mounte of Gelboe. And they cotte of Sauls head/ & onarmed his body/ & they sente that in the lande of Philistim/for to beare that aboute/ & to shoe in the temples of the ydoles. And they dyde hange his armes in the temi. Par. x.
pel of Astaroth/ & his heade haue they made fai. Regū.
ste in ỳ temple of their god Dagon/ & the body xxxi.
haue they hanged vpon the walles of Bethsan. And when the folckes that dwelte at Jabes of Galaad/had heard all that ỳ Philistiens had

done vnto the kynge Saul be rysen the stronge-
ste of them ⁊ haue walked all the nyghte/ ⁊ haue
taken ẏ body of Saul and of his sonnes/ ⁊ haue
broght thē to Jabes/ and haue bornte ẏ bodys/
and they haue takē the bones and haue beryede
i. Par. x ij. Re. ij. them in the foreste of Jabes onderneth an oke/
⁊ they haue fasted. vij. dayes long. And it was
shoede vnto Dauid/ that the men of Jabes Ga-
laad had beryed Saul/ therfore hath Dauid sen
te messengers vnto ẏ people of Jabes/ ⁊ caused
to be sayde vnto thē/ you shall be blessed to the
lorde for because you haue done this mercy vn
youre lorde Saul/ ⁊ haue beryed him. Now shall
the lorde geue you agayne mercy and trueth/
and I shall rewarde it you/ for because you haue
done this. Make youre handes stronge ⁊ be
hardy men/ for ho be it that youre lorde Saul is
dede/ neuerthelesse hath the house of Juda ano-
ynted my hyr to a kynge. ¶ Prayer.

O Mercyfull Lorde/ that had geuen victo-
ry vnto hethen agaynst Saul/ but that
fortuned for because you had lefte him/
Deutro xxxiij. and that you had solde the Israelytes for their
misdeeds sake in the handes of their enemys/ ly
ke as you had promesed them before/ and you
haue let them runne before and let them be slay-
Deutro xxviij. ne/ for they had forgotten you and they had not
walked youre wayes/ nor haue not kepte youre

commandments. And they haue bene a mare/ and partetakers of the corſynges/ the which they haue them ſelfe deſyred to gytte/ yf euer they lefte you. Lorde they haue not wrytten the victory to you/ but they haue thanked their goddes there of/ and ſhoed vnto them grete honor. We knowe out of the harte oure miſdedes deare Lorde/ we haue ſynned gretly agaynſt you we and oure predeceſſours/ and we haue done wickedly: For we departed from you/ and we haue not ſoght you agayne with all diligence. We be full of ſynnes/ for we haue not harkened after youre commandmentes/ nor we haue not done as you had bydden vs. Though it ware Lorde that you powred youre wrathe vpon vs/ and deliuered vs in the handes of the Turkes and myſbeleuynge/ you ſholde do vs ryghte/ for we haue all thorow oure ſynnes deſerued menyſhourgynges. But be mercyfull vnto vs for the pryde of oure enemys/ ſo that they do not reproche vs that you haue no myght/ but þ they haue ouercome vs thorow their victorios hande. Lorde oure ſynnes be ſo grete/ that we be aſhamed/ to open oure mouthe towarde you/ but make vs ſaefe thorow the glory of youre name. And breke not the comnant that you haue made with vs/ and withſaefe to heuer oure ſynnes mercyfully: Amen.

Dan. ix

Deutro xxxij.

¶ ij. Regum in the.xi. Chap.

YT fortuned vpon a tyme/that Dauid roose from his bedde after mydnyght/& he walked vpon the loofte of the kyngely house. And he loked doune from the loofte streght out agaynfte him a woman the which waſched hyr/ & it was a fayre woman aboue meſure. The kynge ſente for to haue knowlege who was that woman. And it was tolde him that it was Bethſabee/the doghter of Heliam/the wyfe of Vrias. Dauid ſent meſſagers/and cauſed hyr come to him. And whē ſhe was come to him/he laey with hyr: and ſhe is gone home/begotten with chylde. She ſent a meſſager vnto Dauid/ſaynge: I haue conceaued. Then ſent Dauid vnto Joab ſaynge:

Send vnto my Vriā. For Vrias was with Joab in the besegynge of a toune/and Joab sent Vriam to Dauid. Dauid axed him after ẏ mannar of the warre/and sayde vnto Vriā: Go into youre house and wasshe youre feete. Vrias went out of the kyngly house and vnto him was boorne kyngly meate/but he wente not into ẏ house/but he abode afore the gate slepynge with the other seruāts. When Dauid had knowlege of that/sayde he vnto him: Wherfore be not you gone home? Vrias answerde: The arcke of God/and the people of Juda dwels vnder pauyllions/and Joab my lorde and his seruaūts leyth vpon the earthe/& shall I go into my house and make good chere/& sleep with my wyfe? And when Dauid had soght all mānars/for to bringe him into his house/& that he coude not do the same/then hath he sent a byll vnto Joab/wrytinge that he sholde set Vriam fyrste in the battayle/for because that he myght be slayne/the which happened also. After that sent Joab a messenger vnto Dauid/the which shoed vnto him all the māner of the batayle/& he cōmanded the messenger: yf so be that Dauid wexis angre/for the aduersite of the batayle/then tell him. Vrias youre seruaūte is also byden deed/the messenger haht done so. And Dauid hath sent worde vnto Joab/that he shold not be abayshed for that cause/but that he sholde geue good coraige vnto

the ſogiers. When the wyfe of Vrias hearde that hyr huſband was byden ded / ſhe hath bewepte him. And when the mournynge was done/ hath Dauid ſent for hyr/ and hath taken hyr to his wyfe/ and ſhe hath broght forth a ſonne. And it that Dauid had done hath diſpleaſid the Lorde.

And the Lorde hath ſent Nathan vnto Dauid. And when Nathā came vnto him/ he ſayde. There ware two men in one toune/ the one ryche/ the other poore. The ryche had menny cheape & oxen/ the poore had but one lytell cheape/ the which he had boght and fedde/ that it was groē vp by him with his chyldren. And eate his brede/ and dranke out of his goblet/ & ſlept in his lappe/ & it was vnto him as his doghter. And when there was come a pelgrim vnto ỳ ryche/ willynge to ſpare his cheape and his oxen. So that he myght geue a mele neuertheleſſe vnto the gheſte/ hath he taken the cheape from the poore man/ and hath dreſſed it for the pelgrime. Dauid waxed greatly moued vpon that man/ & ſayde vnto Nathā. God liueth for the man that hath done that is a chylde of deathe. Nathan ſayde vnto Dauid. You be ỳ mā. This ſayth ỳ Lorde. I haue anoynted you a kynge ouer Iſrael/ & I haue deleuered you from the hande of Saul/ & I haue geuen the houſe of youre Lorde/ and his wyfe in youre lappe/ where for haue you diſpyſed my worde? you haue ſlayne

ij. reg xij.

Vriam/ & haue taken his bedfellow to youre wyfe/ & therfore shall not the sworde departe from youre house for euermore. And Dauid sayde vnto Nathan: I haue synned the Lorde. And Nathan spake vnto Dauid. God hath set ouer youre synne/ you shall not dey/ but for because you haue caused the enemys speake yll of the name of the Lorde/ so shall the chylde dey the which is borne you. And Dauid hath prayde vnto the Lorde/ sayinge: ¶ The title of the fifteste Psalme.

To the ende Dauids praise songe/ when Nathan the Prophet came vnto him/ when he was gone in with Bethsabee. ii. Reg. xij.

Haue mercy vpon me God/ for thy fauorable goodnes: and for thy manyfolde mercyes wype awaye my synnes.

And yet ageyn wasche me more/ fro my wickednes/ & make my cleane from my vngodlynes for my greuous synnes do I knowlege/ & myue vngodlynes is euer before myne eyes.

Agaynst the only haue I synned/ and yll haue I done in the presence/ wherfore very iuste shalt thou be knowen in thy wordis: when it shall be iuged of the when thou ouercomes.

Lo I was fashoned in wickednes/ and my mother conceauyd me polluted with synne.

But lo/ thou woldest trowthe to occuppye & rule in my inwarde partes/ thou shewedste me wys-

dome/which thou woldest to sytte in the secretes of my harte. Sprinckel me with A ysope/ & so shall I be clene/thou shalt wasshe me/ & then shall I be whyter then snowe.

Unto my B hearynge shall you geue ioye and gladnes/and make me bones reioyse the which thou hast smytē. Turne thy face fro my synnes/ & wepe awaye all my wickednes.

A pure harte create in me (o Lorde) and a ryght stedfaste sprite make anewe with in me

Caste my not awaye from thy face/and thy holy goste take not fro my.

Geue my agayne the reioysinge of thy helth & the principall gouernynge spirite strenghten in me.

I shall instructe the wicked thy waye/ & the vngodly shall be conuerted vnto the.

Delyuer my from the C blodde/God/the God of my saluacion/ & my tonge shall heyle make hey thy ryghtewesnes.

Lorde opene thou my lippes/and then my mouthe shall shewe forth thy praise.

For and you wolde haue had sacrifices I wolde haue geuen thē you/and as for brent sacrifice you regarde them not.

Acceptable sacrifice to God is a broken spirite/a contrite and a deiected harte shalt thou not despyse/o God.

A ysope, that is lyke they that be purified of bodely leper are sprinkeld with ysope/the which coude not puriste. but the fleshe so wit safe with your blode/ so that my soule maye be pure and clene.

B hearynge. that is I shall heare of you that my synnes be forgenen/ & then shall I that laye hābled in synne lepe vp & doune that is reioyse my aboue mesure.

C the blodde that is from the synnes/ the which be done thorow the frayle flesshe.

D he prādeth that the holy therche myght encrease thorow the

Heale Dyently of thy fauourable beneuolence with Syon/let the walles of Jerusalem be edified and preserued. Then shall you E receaue sacrifice/ in the ryght brente sacrifice/and in the oblation of rightwesnes/then shall they laye vpon thyne altare the very calues.

preachynge of the gospell.
E receaue &c. By all thele sacrifices is vnderstande prayers & laudes and praises after the worde of the prophet Oseas/ we shall geue calues of oure lippes.

O God wher vpon shall man truste? Dauid a kynge & prophete fulfylled of you with youre godly sprite/for you spake youre selfe. I haue founde Dauid my seruaunt the sonne of Jesse/a mā after me herte. This hath sene an other mans wyfe and desyred hyr/and hath fulfylled his fylthenes w̄ hyr/and slayne hyr innocent husband. What shall we synfull vessell do louynge Lorde? we beseche you/let not the temptacion ouercome vs & torne awaye oure eyes that they se no vanites. Or mercyfull God will you let vs fall in synnes/ for because we sholde lerne to knowe oure frailnes/witsaefe to let vs hastely come to oure selues/ and confesse oure misdedes with Dauid with oure hartes: The which after the rebukynge of the Prophet Nathan spake. I haue synned the Lorde. And hath gotten of you forgeuenes in syghinge heuely in bitternes of his harte. Conuerte vs also meake Lorde/ so that we maye heare with Dauid that confortable worde: Youre synnes be forgeuen you: Amen.

i. reg. xvi.
mat. vi.
Psalm. c. xvi.
ij. Reg. xij.
Psal. l.
ij. Reg. xij.

Absalon abydes hangynge

¶ ij. Regum in the. xviij. Chap.

All the people of Dauid is gone to felde agaynst Absalon/ & all the people of Israel And ẏ folcke of Israel be slayne of the people of Dauid/ and there is abyden dede on that daye. xx. thousand/ and menny mo abode vnder of the forest then there ware slayne with ẏ sworde. And it fortuned that Absalon syttinge vpon his muyll/ mette wͣ the seruāte of Dauid/ & when he was vnder a grete oke/ is his hede abydē vpō the oke/ & he abode hangynge betwene heauen and earthe/ & the muyll is gone awaye from vnderneth him. And there was one that sae it/ and annonced the same vnto Joab. And Joab sayde

haue you ſeen it? Whey dyd not you ſpitte him to the earthe? And I ſholde haue geuen you ten ſiluer pence & a gerdell. And he ſayde vnto Joab Tho you gaue my in my hande a thouſand ſiluer pence of good weight. Yet wolde not I put my handes vpon the kynges ſonne. And after mine my wordes anſwerd Joab: Now it ſhall not be as you will/but I ſhall go to him in youre preſence/& Joab toke thre ſperes in his hande/and thruſte thē into Abſalons harte. And when he yet panted after the deathe/hangynge vpon the oke/ranne the yongmen ſtandard bearers of Joab/& they ſlew him. And Joab blew his trompet/and he withholde the people/that they folowed no more the Iſraelites. And they toke Abſalon and caſte him into the foreſte/in a grete dy the/and they bore vpon him a grete heape of ſtones. And hole Iſrael fledde into their tentes. Abſalon yet liuynge had ſet him an vpryght token/the which is in the kynges valy/for he had ſayde I haue neuer a ſonne/and this ſhall be a remembrance of my name. And he named that token with his name/the hande of Abſalon/and is called ſo tyll vnto this daye. ¶ Prayer.

ABſalon lyke a chylde of wickednes/ hath perſecuted his good father Dauid/& hath done him all ſpyte and villony to the moſte of his poere/the which neuertheleſſe he ogh

to haue honored and to haue bene obediente vn
to. But his wickednes hath taken an ynde/and
hath bene heyle rewarded him/for he hath ther-
fore bene peteousle thorow thruste and beten/
Gal. v. meake lorde/ ẏ fleshe hath in vs also persecuted
ẏ sprite ẏ which neueuerthelesse it oght to haue
seruid. But you haue Lorde the olde man that
dwelt in vs/ thorow thrusten/ beten also with
you vpon the crosse/and you haue brought to
Ro. vi. noght the body of synne/for you wolde not/that
we sholde longer serue vnto synne/nor that the
fleshe sholde haue lordeshippe ouer the spirite.
But lyke Absalon/tho he was persed/was not
yet dede/but panted yet towarde dethe/and the
harte bete yet/in lyke wyse is not oure olde man
also dede/ho be it his power is moste taken a-
waye. But lyke as there seruaunts of Joab dyd
forth kyll him/geue vs also youre grace moste
mercyfulleste Lorde/ that we maye hens forth
kyll it that liueth in vs/ & slaye the earthly mem-
bers/and leue oure olde conuersacion/ and the
Col. iij. olde man full of yll concupiscence. And let vs re-
Ephes. nyew the sprite of oure thoghtes/and put on the
iiij. nyew man. And where as onryghtewesnes was
wonte to dwell/ that there maye haue domi-
nion youre godly loue and ryghtwesnes/ & that
we maye hens forth walke with the nyew man
Ro. vi. in a nyewe lyfe: Amen.

Joab kylles Amasa

C ij. Regum. xx. Chap.

After that Dauid came home/after ỹ death of Absalon/then was there a knaue called Siba/ & hath blowen his trompet/ & crey-de: We haue nothinge a do wt Dauid. You Is-raelytes go agayne into your tentes. And hoole Israel is that daey departed frō Dauid/sacuṅ-ge the kynred of Juda. When Dauid was come to Jerusalē/he sayde vnto Amasa. Gadder me togeder all ỹ people of Juda withiṅ thre dayes. But because he tarryde to longe/spake Dauid vnto Abisai. Siba shall do vnto vs now moze troubel/then Absalon: Take ỹ sogiers of youre hoste/so ỹ he do not escape. Thus is Joab youre ned out with all the strongeste of Jerusalem.

And when they now ware be the grete stone the which was called Gabaon/then hath Amasa met with him/& Joab was clothed with a narrowe frocke/after the mesure of his body/& therupon was gyrtede with a grete knyfe/the which dyd hange to his loynes in the shethe/& it was fourged therto/that it went out lyghtly for to stryke: And Joab sayde vnto Amasa: All hayell my brother. And he toke with ỳ ryght hand the chinne of Amasa/as tho that he wold haue kyssed him/& Amasa toke no heade to the knyfe/the which Joab had in his hand/& he thruste him into his syde/that the gottes ranne vpon ỳ earthe/and he deyde/& he hath wounded him nomore. And Abisai and Joab hath persecuted Siba the sonne of Bochri. And ther betwene stode some of ỳ folcke of Joab/be ỳ body of Amasa/& sayde: Beholde him that wolde be ỳ follow of David/in the syde of Joab. ¶ Prayer

O Lorde ho deceuable and false hath ben the kysse of Joab: he hath taken Amasa be the chinne as tho he wolde haue kyssed him/and shoede him all frendshippe/& grete him amiable sayinge: God grete you my broder. But at the laste hath he made his vnhappines manifeste/and slew him traiterosly & spylt that innocent blode. Euen so comes to vs this deceuable worlde: She holdes before oure eyes

all pleasure/the promesses vs all voluptuesnes/ ryches/honoure and hepnes. The worlde sayth that they be saef vnto whom all thinge gothe well/they ẏ fede vp their chyldren in welthe/and arayes them lyke goddesses. They that haue no sobre vittayles: but be mery ✻ make good chiere triumphe/danse and lepe/✻ be also blowen vp in welthe/they good lorde set not by you nor yet by youre godly will/but sets their herte onely vpon it the which is in the worlde/and dothe diligente to fulfyll the desyre of the flesche and of their eyes/✻ desyres to be praised and to be heyle exalted/the which neuertheles all to gedder passis quickle by with the worlde. It symes all to be louyngly the which the dothe presente vs/but traiterosly dothe she kyll the sole and the body. That is the wages the which she geues vnto the sogiers that hath foghten vnder hyr bannar. Deare lorde geue vs wysdome/ẏ we maye shone hyr false waytinges ✻ snares/✻ let it be farre from vs/to reioyse in eny other thinge then in the crosse of oure lorde Jesu Christe/in ẏ which is oure lyfe and saluacion/and thorow that learne to hate the worlde. So that we be not rewarded with hyr seruaunts/but that we maye vse of youre grace/and thorow youre sonne Jesus gyfte the rewarde of the seruaunts that haue serued you/the euerlastynge lyfe: Amen.

Psalm. c.xliij.

i. Joh. ij

Ro. vi.

Psalm. xxx.

i. Joh. i. Gal. vi Ro. vi.

Dauid is made warme of

¶ i. Regum in the fyrſte Chap.

The kynge Dauid was waxen very olde of dayes/and tho they keuered him with clothes/yet coude he gytte no hete. And then ſayde vnto him his ſeruaunts. Let vs ſeeke oure lorde the kynge a yonge mayden/that ſtande before the kynge/and that ſerue him/and ſlepe in his lappe/and make warme oure lorde the kynge. And they ſoght a fayre mayden in all the borders of Iſrael/and they haue founde Abiſag of Sumen/and they haue brought hyr vnto him And it was a very fayre mayden/and ſhe ſlepe by the kynge/and ſhe ſerued him. But the kynge had not a do with hyr. ¶ Prayer.

Abisac the yonge mayden.

The olde kynge Dauid myght not now gytte nomore heate with clothes/he had had grete warres in his lyfe/ & he had do ne labour so ẏ his blode was now hole werid colde/but that fayre mayden Abisac/coude yet well make him warme. She warmed him well but she dydde not intyse him vnto none onclenlenes. Geholde mosie freyste Lorde of mercys/ howsore that ẏ wickednes is multipliede in vs/ & ho power we be waxen in youre loue/ho sore youre godly loue is wexen colde in vs/ & ho far youre godly wysdome is fledde & waxen straenge frō vs. For and case be/that now the rulers & prelates dow not plainly publishe and learne youre godly will/ & do not labour diligently for the welthe and saluacion of their subiects/ & for to bringe the errynge and them that be astraye vpon the ryght waye/ & in Abrahās lappe/ & vnto ẏ inheritance the which is promesed vnto the chosen/that come onely thorow faute of youre wysdome and youre godly loue. It comes onely meake lorde/thorow faute of youre godly wysdome that ẏ subiects do not set/be ẏ learnynge of their prelates/but thinkes that they their self be wyse ynough/ye that they be the wyfest of the worlde. And for because that they thincke so/be they verely come vnto foelishnes and errours. For you haue onely elected ẏ foelishnes of this

Math. xxiiij.

worlde/that is/them that be counted slight and simpel in this worlde/or though it be so that he be crafty and wyse accordinge vnto this worlde/ yet it thinckes not them that they be so. But ye neuertheles abydes in a caste awaye and humble spirite liuinge. And you haue cõmanded youre wysdome/that she sholde dwell in Jacob and sholde take hyr inheritãce/that is be possessed of Israel/that is frõ a caste awaye people/ þ which sees nothinge but God/ & seekes nothinge but youre godly glory. We beseeche you mercyfull lorde/witsaef to make vs an acceptable dwellinge place/for there into loge and receaue youre loue and wysdome/ geue vs Abisac that pure maydẽ/that maye sleape in oure lappe. Geue vs youre godly wysdome/ & let not vs forgytte the same/but walke after þ wordes that dothe flowe out of youre wyse mouthe. Let not vs leaue youre wysdome/but euer maintien. Let vs possede and koell the same/and she shall exalte vs and make glorios / she shall attyre oure hede with mesuy graces and with a goodly lusty crowne. She shall not let vs walke longar in oure synnes/and she shall make warm in vs/the which was a colde/and she shall lede vs in that very land of promission/and she shall make vs she which ware dede alyue agayne thorow youre grace and mercy lorde:

Eccles. xxiij.

Proue. viij.

Psalm. c.xlij.

Dauid playes vpon

In the bokes of the kynges and of the cro=
nyckes/we do reade in menny places/that ij.Re.
Dauid was a master of playnge vpon the vi.
harpe/but we do not synde when that he begane i.par.
to playe there on. But in the syrste boke of the xiij.
kynges in the.xvi.Chap. standes/that Dauid af=
ter that he was anoynted a kynge/of ẏ Prophete
Samuel/ & God had let him be sette out of ẏ pa=
sture wher as he kept ẏ sheape/then is ẏ sprite of
the lorde comen aboundantly vpon Dauid/tho=
row which sprite he was now becomen from a
shepherd a prophete/ & he prophesied and sange
praise songes and playde the same vpon ẏ harpe.
And the sprite of ẏ lorde lefte Saul the kynge/the
which was before a prophete. But because ẏ he

had gretly trespassed agaynst the lorde/there for
was he dispysed of ꝑ lorde/so that the wicked spri
te enterde unto Saul/& vexid him petiosly. And ꝑ
seruāts of Saul sayde unto him/See the wicked
spryte of ꝑ lorde vexes you/cōmande that youre
seruāts seake. For you a man/that kan well playe
upon ꝑ harpe. So that thorow ꝑ you maye haue ꝑ
lyghter/& that ꝑ veracion be unto you the faster.
This sayde they/for they thoght/ꝑ he thorow the
swete melody sholde forgytte his payne. And wha
he wolde folowe their will/then was there a yon-
ge man ꝑ sayde. See/I haue seen ꝑ some of ẏ sai/
of Bethlē/that kan playe well/the which is vail-
lant and stronge/& the which is a man of warre/
wyse of wordes/& a very fayre man. And God is
wt him. Saul hath sente unto ẏ sai/sayinge. Sende
unto my youre sonne the which is in the pasture.
And I say hath sent him. And when ꝑ wicked spry-
te began to vexe Saul/then toke Dauid his harpe
& playde there on wt his hande/& Saul lyghtened
there with/& the wicked spryte went from him.
Not that this was done onely thorow ꝑ sounde
of the stringes/for yf men coude dryue awaye the
deuels with ꝑ sounde of stringes/we sholde not
fynde now many possessede people. But Dauid
lyke as is a fore sayde was of ꝑ godly spryte/he
hath playde and songe godly and spirituall laude
praisinges upon the harpe. And God hath reuil

ted the laude praisinges and Prayer of Dauid/ & hath delyuerde Saul thorow ẏ prayer of Dauid from his vexacion/thorow his infinite goodnes. And principaly there for/for Dauid playnge vpō ẏ harpe/was a figure of oure sauiour Jesu Christe For lyke as the stringes be very harde streched vpon ẏ harpe/euen so is Christe very streytle streched out vpon the tre of the crosse/& hath sufferd deathe there on/for because ẏ we that laye in synne/& ouer ẏ which the wicked sprite had his dominion & lordeshippe/sholde be delyuerd frō synne & from ẏ deuell/when we hearde ẏ sounde of ẏ harpe. That is/when we shold beleaue/ẏ he hath sufferd bitter dethe and passion for vs/& for oure saluacion: for without ẏ beleaue Christes death kan not stande vs in stede/nor kan gytte vs no saluacion. Wherfore it ware well neadsull ẏ we/ lyke as Saul caused Dauid to come and dwell wͭ him/also euer keape Christes death in oure mynde and thoght for to be there thorow draen from synne/or yf it happened that we fell/that we incontinently myght torne vs agayne vnto God/ and gytte forgeuenes thorow Christes deathe/ and be delyuered from the fende. The which witsaefe to geue vs the father/the which hath sente the sonne/the which hath willingly sufferde deathe for vs vpon the crosse.

mat. xxvij. mar. xv. Luc. xxv. John xiiij. Rom. iiij. v. mar. xvi.

A M E N.

ij.reg. xxiiij. These be the laste wordes that Dauid hath spoken the sonne of Isai. It hath spoken a man/the which was ordenede for to be ẏ anoynted of the God Jacob/a yolly minstrell of Israel. The sprite of ẏ lorde hath spoken thorow my/ & his worde is gone ouer my tonge. God of Israel hath sayde/the stronge of Israel hath spoken vnto my/he ẏ hath lordeshippe ouer the men/ A ryghteous lorde in ẏ feare of God. Lyke as the lyght of ẏ dawnynge of ẏ daye dothe shyne/lyke as the sunne ryses in the mornynge without enny clowdes: And lyke ẏ the earbes springe out of the earthe thorow the rayne/so shall my house not be derckened by God/for he hath made an eternall cōnant w̄ my/the which is sure in all his pointes/ & well kepte. For all my saluacion/ & all my will/ & there is nothinge in but it springes out. But all the trespassers shall be rashed out lyke thystels/ the which maye not be borne in ẏ handes. And yf enny body will handell them/he shall arme him with yeron and with a longe stafe/and they shall be bornte with the fyre to ashes.

¶ Dauid laudes & praises the lorde w̄ a songe/for because ẏ he was deleuerd from all his enemys/in which songe is cōtaynede/ẏ the Jewes shold be despised/ & ẏ the hethē shold be elected in ẏ sayth. And Dauid spake this praise songe vpon ẏ daye/that ẏ lorde had deleuered him from all his enemys/ & from Saul/and sayde.

songe of Dauid.

The Lorde is my stone/and my vertu and my Sauiour. ij. Reg. xxij.

God is my strenght/in him shall I truste my shylde/and the horne of my saluacion/myne craulcer/and my refuge/my sauiour/of wickednes shall you make my fre.

The praisefull Lorde shall I call vpon/ & I shall be saued from myne enemys.

For ye anguyshes of dethe hath circuitede my/ the diches of Belial hath made me aferde.

The ropes of hell hath circuitede me:the snares of dethe be comen before my.

In my troubell shall I call vnto the Lorde/ & I shall crey vnto my God/and out of his hole tempell shall he heare my voyce/and my cryinge shall come to his ears.

The earthe hath bene styrred and hath quaked/ and the foundacions of the mountaynes are beten togeder and styrred/for he is angre vpon thē.

Out of his nose is smoke come/ & the fyre of his mouthe shall deuoure/there of be coles kyndled.

And he hath bowede the heauens and is come downe/and a dercknes is onder his feete.

And he is clome vpon the cherubins/and he hath floune/and he hath dryuen vpon the feders of the wynde.

He hath putte dercknes rounde about him for to heyde him/siftinge water of ye skeys of ye heuēs

The lorde shall thonder from heauen/and the moste hyeste shall geue his voyce.
He shall shute his shaftes and shall strow the abrode/he shall lyghten and make them shonne.
And the spillynges out of the see manyfested them/and the foundacions of the earthe opened them thorow the correctyng of the lorde/& thorow the breth of the spryte of his angars.
He shall sende from the hyeste and receaue my and pull out of menny waters.
The lorde shall delyuer my from my stronge enemys/and of them that hates my/for they be to myghte for my.
They be comen forth in the tyme of myne mysfortune/& the lorde is become me restynge place.
He hath ledde my out in the bredth/he shall pull my out/for he hath luste to my.
And the lorde shall geue my agayne after my ryghtwesnes/and he shall paye my after the clenlenes of my handes.
For I haue kept the wayes of the lorde/and I am not become ongodly agaynst my God.
For all his iugements haue I before my/and his mamars haue not I left from my.
Therfore shall I be onspotted vnto him/& shall take heade for my misdeade/then shall the lorde geue my agayne after my ryghtwesnes/and after my clenlenes of myndes.
By the holy shall you be holy/& by them that

be without spotte shall you be ondefylede/be the
cleane shall you be cleane/and be the peruerted
shall you be peruert.
For you shall make safe the miserable people
with youre eyen shall you abacythe the hey.
For lorde you be my lyght the lorde lyghted
there with my derknes.
For thorow you wil I rune armed/and tho-
row my God leape ouer the walles.
The wayes of the lorde be ondefyled: the wor- Psalm.
des of the lorde be assayde in the fyer he is a shyl xvij.
de vnto all them that beleaues in hym.
For where is anny God els but the lorde/or
where is anny abydinge without oure God.
God hath starkened my with force/and he hath
euened my awaye withouten spotte.
The lorde hath lykened my feete to the herte/
and he hath set my vpon the heghts/God learns
my handes to battayle/and he dryues the crosse
bowe of my handes.
Lorde you shall geue me a shylde/youre salua-
cion and youre meaknes shall encreasse my.
You haue made my gopynges large/and my
shynnes or knockels hath not sliddered.
I will persecute myn enemys and deuore them
& I will not torne agayne whyls I haue broght
them to noght. You haue gyrte my with for-
ce to the battayle/they shall come vnder my they
that ryghten them vp agaynste my.

You haue geuen myne enemys the flyght/for
because I sholde troubel them that hates my.
They shall call but there is no sauiour to the lor
de:but they answerd him not.
I will bete them to peces lyke as dusse of the
earthe/and lyke as myre in the strete will I make
them thinne and spredde them abrode.
Psalm. xviij. You haue delyuered my from the stryfe of my
people/+ you shall preserue my for a heade amon
gest the hethen a people the which I knewe not/
shall serue my.
The straunge chyldrē hath forsakē my/they shall
be obediente vnto me when they shall heare.
The strange chyldren be waxen olde/and they
shall oppresse you with their gyrthes:the Lorde
lyueth/and blessyd be myne opholder/ and the
stronge God of my saluacion be exalted.
God geues my the vengeance and casties the
people vnder my.
He leddes my out from myne enemys/and of
them that ryghtens them vp agaynst my/shall
you exalte my/and from the boosynge and van-
tynge men shall you delyuer my.
Therfore will I thancke you lorde amonge the
hethē/+ I will synge laude+praise to thyne name
The which that dothe greate saluacion vnto his
kynge/+ dothe mercy vnto his anoynted Dauid/
and vnto his seede for euermore.

Salomon prayeth vnto

C iij. Regum in the. iij. Chap.

SSalomon loued the Lorde/and he walked after the mannars of his father Dauid/excepte that he offerd vpon the heyeste/and also caste franckincense. And the Lorde appered vnto Salomon at Gibeon/the nyght in the dreame/and God spake: Praye what I shall geue you. Salomon sayde: Thou haue done greate mercyfulnes vnto my father Dauid youre seruaunte/lyke as he then hath walked before you in the trueth and ryghtwesnes/& with an vpryght harte before you: and you haue kepte this grete mercyfulnes/and you haue geuen hym a sonne that shold sytte vpon his stole/lyke

as it is now. Now lorde my God/ pou haue made poure seruaūt a kynge in my fathers Dauids stede. Thus am I now a lytell stirplynge & nother knowe myne ingoinge nor myne outgoinge/ & poure seruaūte is so grete vnder ỳ people ỳ which pou haue chosen ỳ noman can counte nor wrpte thē for their multitude. Thus witsaefe to geue vnto poure seruaūte an obediēte herte/ that poure folcke maye iuge/ & vnderstand ỳ which is good and bad/ for who maye this/ to iuge this poure myghte people: Then pleasid it ỳ lorde well ỳ Salomō prayed so/ & God spake: Forbecause pou praye ỳ same/ & does not praye for longe lyfe/ nor for ryches/ nor for ỳ soules of poure enemys/ but for vnderstandinge & to heare iugemēt. See thus haue I done it after pour worde; See I haue geuen pou a knowinge & an vnderstandinge herte/ in so moche ỳ suchelyk hath not bene afore you/ and after you shall not ryse vp. And vnto that haue I also geuen pou ỳ which pou haue not prayed for/ to witte ryches and honore/ that amongest the kynges is there none lyke vnto ỳ/ tyll poure tyme. And yf pou do walke in my wayes/ so ỳ you keape my mamars & cōmaundmens lyke as poure father Dauid hath walked/ then wil I gene pou a longe lyfe.

There after followeth a prayer for to gytte the gyfte of wysdome.

Salomon prayeth God

O God of my fathers/and Lorde of mer- Gen. 1.
cyfulnes/that haue with youre worꝺes
all thinges/& haue ſet the man thorow
youre wyſdome/that he ſholde haue dominion
ouer the creature the which is made of you/for
becauſe he ſholde rule the earthe in ryghtwesnes
and equyte / and that he ſpeake in a ryghtfull
herte iugemente/and that the which is ryghte.
Geue my that wyſdome ỹ which is an aſſiſter
of thy throne/and will not pute my backe from
youre chyldren/for I am youre ſeruaunte. And
the ſonne of youre handmayden/a feoble par-
ſon/of ſhorte tyme/and to ponge to the vnder-
ſtandinge of iugemente/and of the lawes. And Pſal. c.
whoſoeuer ſhall be parfaicte amonge the ſon-
nes of men/yf youre wyſdome be from him/he
ſhall be re켻ened for nothinge. But you haue cho
ſen my into a kynge vnto the people and a iuge
of youre ſonnes and doghters. And you com-
maunded my to bylde you a tempel/in youre ho
ly mountayne/and an auter/in the place of you-
re dwellynges/a lykenes of thyne hole taberna-
cle/the which you haue prepared from the be-
gynnynge and youre wyſdome with you / the
which knoweth youre workes/the which was
then alſo preſent when you made ỹ earthe/& wi-
ſte that it was pleſante vnto youre eyes & what
was opryght in youre commaundementes.

Psal. v. Send them from youre hole heauens/and from the stole of the greatnes/ so that she maye be with my and laboure with my/so that I maye knowe what is acceptable vnto you/for ẏ knoweth and vnderstandes all thinges/ & she shall ledde my mesurable in my workes and she shall keape my in hyr myghte/and my workes shall be acceptable/ & I shall ruele youre people ryght wysle/and I shall be worthy to possede the stole of my father. For what man maye knowe the counsell of the Lorde? Or who maye thincke what God will? For the thoghtes of mortall parsons be doubtable/and oure forthinckinges be onsure. For the bode that be marryed: makes heuy the soule/and the earthly indwellinge oppresses doune the vnderstandynge: that is moche thinckinge. And we comprehend heuely the thinges that be in the earthe/and they that be in the beholdinge do we fynde with laboure. But who shall examine the thinges that be in heauē. O Lorde who shall knowe youre mynde? without it be that you geue wysdome/and without you sende youre hole sprite from the moste heyeste/ & yf that the pathes of them that be in earthe be amended/and the men haue learned the thinges that pleases you. For thorow the wysdome be they waxe hole/they that haue pleasid the lorde from the beginnynge.

Deutro xvij. i. Corin xiij. No. xi. Actu. i.

The iugemente of Salomon.

¶ iij. Regum in the. iij. Chap.

After that Salomon had prayde the Lorde for wisdome/for to rule his people ẏ beter /⁊ God had exaulced him. Then is there come two syngell wemē vnto the kynge/⁊ haue stande in his presence. And one of them sayde: I praye you my lorde/I and this woman dwelt in one house/⁊ I haue bene brought a bedde of a chylde be hyr in the chambre. And the thyrde daye after that I was delyuerd from the chylde was she also brought a bedde/⁊ we ware togedder/⁊ ther was nobode els w̄ vs sauinge betwene vs twayne. And the sonne of this woman is disceasid in ẏ nyght/for she hath ouerlayne him in ẏ sleape/⁊ she is rysen in ẏ nyght at mydnyght

and she hath taken my sonne from my syde youre handmayden/that slepte/and hath layde him in hyr lappe/but hyr sonne the which was dede/ hath she layde in my lappe. And when I was ryssen in the morninge/and sholde geue my sonne sucke/then semed he to be dede/& I haue beter loked vpon him be the lyght daye/and I founde that it was not myne sonne/the which I had brought to the worlde. And the other woman hath answerde. It is not so as you do saye: But youre sonne is dede/and myne lyueth. And the other sayde agayne: Nay/for my sonne lyueth/and youre sonne is departed. And in this maner stode they chydinge before the kynge. And then spake the kynge: This sayeth/my sonne lyueth/and youre is dede/and this answers/ no/but youre sonne is dede/and myne lyueth. And the kynge sayde: Fetche my a sworde. And when they had brought the sworde before the kynge/departe/ sayde he the lyuynge chylde in two peces/& geue the tone parte to the one/& the other parte to the other. And the woman whose sonne ỹ yet lyuede/sayde vnto the kynge (For all hyr members ware troubeled ouer hyr sonne) I praye you my lorde/geue hyr ỹ lyuynge chylde/and kyll not it. And the other woman sayde contrary. Let it nother be powrs nor myne/but let it be departed. The kynge answerde and say-

de: Geue vnto this woman the lyuynge chylde/ and kyll not it/for this is his mother. And hoole Israel hearde saye of that iugemente that the kynge had iuged/and they feared the kynge/for they see that the wysdome of God was in him/ for to geue iugemente and verdets.

¶ Prayer.

O lorde whose wysdome is without mesure/ & before whose eyen is nothinge hydden. But that thorow lokes & seerchies and fyndes the same/the which is hydde with in oure kydnes and oure herte: that iugeth to be onryghteous ẏ workes/that symes to be ryghteous afore men: And that iugeth agayne to be ryghteous ẏ same the which we reken onryghteous/for vnto you onely be ẏ hertes & myndes of men be knowē. We knowe mercyfullesie lorde/that we be not moche beter then was this onryghteous womā/that was desyrous of blode sheddynge/ & couetous to ẏ dethe of that innocent chylde/ & to bringe the mother to sorro/ but we passe hyr farre in hyr wickednes. For whenwe do well examine oure selfe/then fynde we that ẏ worde of youre prophet Dauid is fulfylled in vs. For wickednes gothe dayele thorow rounde aboute oure walles/euen as ẏ they ware keaper therof & vnto thē ware commaunded the keapinge of oure toune. And in ẏ myd-

Ro.xi.

Psalm. vij.

ij.re.iij.

des of vs/there dwels onryghtwesnes and heui
nes/and vpon the streets walkes openly vsury/
& deseit/euen as tho they ware hedemen and cap
Phil. ij. taynes. For who is now ẏ dothe not seake his
awne profyte/to ẏ horte of his neyghboure/the
which he sholde loue lyke as him selfe. Who is
now that dothe not lyue after the voluptuesnes
of his fleshe:& that dothe not followe the desi-
rosnes of the eyen in pryde of lyuynge. Ho men-
ny is there ẏ dothe not speake to their euen Chri
sten/then w̄ a dubbell tonge/for to desaue them
with flatery:we fynde in vs deare Lorde/that ẏ
loue of this worlde/is planted so deape in vs
& groune so hey/that you moste ryghteoust god
symes to be hoole forgytten/& to be set in a kor-
ner. We gader tresors and goodes/& neuerthe-
les knowe not for whom. We do not feare to
take youre godly name to witnes/for to take
from oure euen Christen that is his wrongfully
ye often tymes for monne take from him his ly
Ezechie fe:& we behaue oure selfe as the you ware deaf
viij. and blynde/and dydde not knowe what we do.
Forsothe oure wyne is now minglede with wa
Esaie.i. ter/oure syluer is waren nothinge but skome.
We make of yll good/& of good yll/& saye that
the desauer is ryghteous/and that for his gyf-
tes sake/& the ryghteous power moste abyde a
Esaie.v desauer/for he had no monne to geue. Orphe-

lins and weddowes abydes the hynder meste from their ryghte. Therfore mercyfull lorde had we well deserued/that youre ryghtwes hande shold subdue vs/& that oure rowte and boddes shold be hole brought to noght/lyke as the fyre bornes the stakes/for we cast awaye youre lawe/and haue blasphemid youre moste holeste godieste worde. Therfore is your wrathe kyndled agaynst vs/wherfore you haue lyfte vp your hand vpon vs/& haue betē vs often/bo beit ỳ we haue not regarded youre correction. But becau se that we haue so often founde & asayde youre goodnes/& knowe that you be moche more redyer to receaue vs/then we be to come to you. Thus fall we agayne vnto youre feete and crey with truste: Grace/grace/& mercyfulnes & will not remember oure misdeads/ conuerte vs to you/& we shall be conuerted. Take from vs all unryghtwesnes/syne vs lyke sylver/so that there be nothinge more amonge vs/that sauer after the earthe/but onely thincke vpon it ỳ which is here aboue/and longe for nothinge els but that which is heauenly. So that we maye be called a hole and ryghteous cite/lyke as you haue made vs hole and ryghteous thorow ỳ dethe of youre onely sonne/& haue robbed ỳ fynde of hell of his bowte and castell whose seruaūts we ware all. Thoow the same Christe oure lorde. Amen.

Esaie.i.
Esa.v.
Esaie.i.
Psalm. lxxviij.
Psalm. lxxxiij.
Esaie.i.
Col.iij.
Esaie.i.
mat.xij.

Salomon byldes

¶ iij. Regum in the. v. Chapter. and. ij. Paral. in the fyrste.

When Salomon wolde bylde the tempell/then sent he messagiers vnto Hyr. the kynge of Tyrus/ & he sent him worde sayinge: You knowe well the wille of my father Dauid/ & that he myght bylde no house for the name of the Lorde for because of the warres that ware aboute him on all sydes/to the tyme that the Lorde sholde geue him his enemys vnder the steppes of his feete. And now hath ẏ Lorde geuen me reste rounde aboute/ & is now none enemy/nor none yll resistinge/and there for thincke I to bylde a tempel/for ẏ name of ẏ Lor-

de my God lyke as he hath ſpoke vnto Dauid my father. Youre ſonne the which I ſhall ſet in youre place vpon youre ſtole/he ſhall bylde my name a houſe. Wherfore commaunde youre ſeruaunts/that they hew my doune Cedertrees from the mounte Libano/and let youre ſeruaũts be with myne/and I ſhall geue vnto youre ſeruaunts the rewarde that you ſhall deſyre/for you knowe well that there is none amonge my people that kan hew woode/lyke as they of Sydon. And Hyram ſend vnto Salomon/ſayinge: I haue hearde all the which you haue commaunded my/I ſhall do youre will of Cedertrees and aſpen trees. And you ſhall geue me it that ſhall be neadfull to vittayle my houſe.

¶ Prayer.

DMoſte meakeſte lorde/ourc fathers ware not reken̄ed in the kynred of Dauid/ Eer that you had ſente youre ſonne Ieſus/the peaſable Salomon. But they ware ſore diſpyſed of the Iſraelytes/and farre ſeparated. And they walked and erred in fylthines/& they neaded not to awayte for Chriſte for he was not promeſed thē. But after ỳ Chriſte came ryght manſwetly vpō an aſſe/for to poſſede his kyngdome accordinge to ỳ afore ſayinge of the prophetes/hath not he bene an exceptor of parſons/but we ỳ ſemed/& ware the fordeſte of the

Ephe. ij

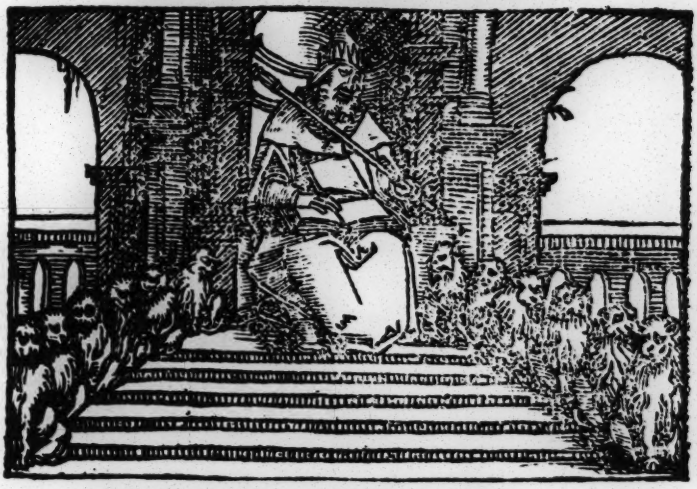
Math. xxij.

Eſaie. lxij.

Rom. ij.

Actu. x. promission be now become the next thorow his
Ephe. ij bitter passion & death. And where as stryfe was
Collo. i. betwene the Israelytes and vs (for we ware di-
spysed of thē/hath he made ẏ peace/& twofolde
Ephe. ij folckes hath he made one people/& of two men
one/of the which he sholde be ẏ heade. And ẏ pea
ce of the Gospell is as well published vnto vs
that ware straengiers as vnto them that ware
eyres of the promission. And beynge lyghtened
with one sprite/we haue also a refuge vnto oure
father/in so moche ẏ we be nomore straengiers
nor ghestes. But the seruaūts of Hyrā/be with
iij. Re. v. the seruaūts of Salomō/it is now all one hous-
holde: & the cedertrees of Hyrā are also ioyned
& feste nede vpon ẏ foundacion of the Apostels
Ephe. ij & Prophetes. And the hole tempel is suerlye byl
te/for ẏ seruaūts of Salomon & of Hyrā helpes
the one the other acordingle & the wales be at the
heyeste/& festened the one to the other/& bounde
with ẏ corner stone Christe Iesu/thorow whose
vertu the byldinge of ẏ tempel is dayely strengh
tened/and the nombre of the beleuynge is mul-
tiplyed and hallowed. Geue vs grace Iorde/
that we be bylte vpon the same foundacions/
and maye be comprehended of the same corner
stone/thorow klenlenesse of harte and of spirite/
so that we maye be a hole dwellynge place/fre
from all voluptuosnes and spottes of synnes:

Salomons lordelynes



¶ iij. Regum in the. viij. Chap.

SAlomon hath made a throne of Yuore & him hath he couered plenteously with yellowe golde: & the same had six stayres & the vppermoste of the throne was ryght rounde/ & there ware two handes of euery syde that helde the chaire/ and there stode two lyons by euery hande/ and. xij. lytell lyons stode vpon the six staires / of euery syde sixe. There was neuer no suche worke made in all the kyngdomes.

¶ Prayer.

LOrde God youre mercyfulnes moste I praise euerlastynge/ and my mouthe shall ansunce the truethfulnes/ that you haue kepte youre promesses so suerly You haue sayde

Psalm. lxxxviii.

Gen. xv

to Abrahā: when you brought him in the nyght
out of his tente/ ẏ he sholde tell the sterres/ the
which was not possible vnto him. And then pro
mised you him ẏ you shold multiply his seede al
i. Regū. so. Vnto Dauid haue you spokē thorow the pro
xij. phet Nathan. I haue called you from the pastu-
ꝛ. xvi. re/ where as you kept the sheape/ for because you
sholde be a gyde of my people. And I haue bene
in all thinge with you/ where soeuer you wal-
ked/ and I haue made a greate man of you/ lyke
the other greate princes of this worlde/ and I
shall geue you reste of all youre enemys. And
when you shall haue fulfylled youre dayes/ and
when you shall sleape with youre fathers/ then
shall I after you/ raise youre seede/ and I shall
Psalm. festen his rayngne. You haue sworen to Dauid/
lxxxviij. that you sholde cause his seede abyde for euer-
more/ and from generacion to generacion you
sholde bylde his throne. Lorde you haue ones
sworne thorow youre hollenes/ you coude not
also make no lesinge vnto Dauid. You haue pro
mised/ that his throne (where his sonne sholde
syt vpon) sholde be glorios/ lyke as a fayre shy-
ninge sunne/ and lyke a moune that ouer aby-
des full/ and neuer minishes. You haue promi-
sed/ and you haue kepte it. Youre sonne the trew
Rom. i. peasable Salomon/ Iesus Christe oure sauiour/
the which after the flesche is borne of Dauid/

dwels in the soules of the ryghteous and he syt-
tes vpon thē/lyke as vpon a stole. Is it not you-
re godly trueth/that they sholde shyne in youre
kyngdome lyke as the sunne? Syttes not the.xij
Apostels lyke twelue lytell lyons/vpon the stai-
res of youre throne. For their thrones be nothin
ge but fote benshes comparynge to the glory of
the trone of oure sonne/vnto whome you haue
caste all thinges vnder his feete. They sytte vpon
thrones for to iuge the twelfe generaciōs of Is- Psalm.
rael. This trone is here aboue where as none yll lxxxviij.
maye come nomore vnto. But beholde Lorde
how piteousle that your hole house is distroyed
here in earthe/they gytte ẏ ouerhand/they that
here dothe oppresse your Christe/ & his enemys
be full of ioye. Deare meake Lorde ho longe
shall youre wrathe and anger descende vpon vs?
Thincke vpon the makinge where of you haue
made vs / let youre olde mercy come agayne
vpon vs lyke as you haue sworne in the truthe
vnto Dauid. Witsaefe meake Lorde to delyuer
vs from oure enemys / and caste them awaye/
they that hate the trone and glory of youre son-
ne/and let the trueth and mercy come vpon you-
re house/and eleuate youre cherche the which is
bylte vpon the sure stone the which was Chri-
ste Iesu/the which rayngnes with you for euer-
more : Amen.

Hesac robbes the tempel

Cij. Paral. xx. Chap.

When Roboās raygne was faſtened/ then left he the lawe of God/ & hoole Iſrael with him. But in the fyfte yeare of the kyngdome of Roboam/ is Hesac the kynge of Egypte come to Ieruſalē/ for because that they had ſynned agaynſt ỹ Lorde. He came with M. & cc. kartes/ & lx. m. horſſes/ & of ỹ fote men there was no nomber. And he toke in ſtronge tounes in the kynred of Juda/ & he came to Ieruſalem. And the prophet Hemeias is gone to Roboam & vnto the princes of Juda/ that ware fled from Hesac/ and ware gaddered to gydder in Ieruſalem/ & he sayde vnto thē. This sayeth the Lorde/ you haue lefte my/ & I haue lefte you in the han-

des of Sesac. And the princes/ & the kynge ware abashed/ and sayde. The Lorde is ryghteous. When ꝑ Lorde see that they ware loelyde/ then spake God vnto Semeiā/ sayinge: Forbecause that they be humbled/ shall not I disperse them/ & I shall geue thē a lytell helpe/ and my wrathe shall not drippe thorow ꝑ hande of Sesac vpon Ierusalem/ yet shall they serue him/ for because that they maye knowe difference of me seruice/ and from the seruice of the earthly kyngdomes. Thus is then Sesac ꝑ kynge of Egypte departed out of Ierusalem. Bearynge with him the tresor of the house of ꝑ Lorde. And he hath borne it all with him/ & also the golden shelides/ the which Salomon had made/ & in the place of thē caused he to be made shelides of copar. And whē the kynge went into the house of the Lorde/ then came the shelde bearers & toke them/ & brought thē agayne into their armynge chambers. But for because that they ware humbled/ is the wrathe of God torned from them/ and they be not hoole weptout/ for in Juda ware yet good workes founde.

¶ Prayer

DMoste beneuolenste Lorde God/ when you fyrste began to multiply youre kyngdome/ and to plante youre cherche/ how menny ware there that persecuted youre name/ & troubled them that dydde confesse you. What

i. Regū. xviij. grete sorow suffered you to come ouer vs/lyke as it came also ouer Dauid/when he began fyrste to raygne. They ẏ then persecuted vs/thought ẏ they dydde vnto you sacrifice: & we ware caste of & hated of all people: You torned you to wardes vs/when we gaue it almoste all ouer/& you made vs alyue agayne/& caused vs to ryse agayne frō ẏ graue: Insomoche ẏ they ẏ ware agaynst vs/dothe now set vs forth/and they ẏ persecuted vs/be now oure helpe/& they be obediēte vnto your beleafe/& youre kyngdome is wexen ryche & festened. Oure fathers hath not gotten it with their swordes nor w̄ their myght ẏ victory. But your arme and youre hande/& the infoundinge of youre sprite/hath done it all/for you had lykynge in them. But deare Lorde we haue not taken heade vnto youre goodnes and benesites/but we haue forgottē you/& be become hole slothfull in youre seruice/& euery one is gone in the waye the which thought him good: And ther for hath your extreme ryghtwesnes let come vpō vs all this suffringe/misery & errours/& haue lefte vs in the hande of the enemys/the which dothe robbe oure kyngly palays/and youre hole tempel/blasphemynge vpon youre mercy/and yll speakynge of youre sacramentes. O lorde they steale youre tresour: but torne you to vs and visite youre vingne/and forther the same the which you haue planted with youre awne hande: Amen.

Jo. xvi. Math. xiiij. Psalm. lxx. Psalm. xliiij. Iu. xvij. Psalm. lxxix

C iij. Regum in the. xvij. Chap.

HElias the Thesbyte one of the inhabiters of Galaad/sayde vnto Achab: As truly as ỹ lorde God of Israel lyueth/whose seruaũt I am there shall nether rayne ner dew come this yeare excepte I speake it. And ỹ worde of ỹ lorde came vnto hym & sayde: Get ỹ hence/& torne ỹ towarde ỹ east/& hyde the by ỹ ryuer Carith/which is ouer agaynst Iordane & thou shalt drincke of the ryuer. And I haue cõmaunded ỹ rauẽs/that they shall fede ỹ there. He departed/& dyd accordinge to ỹ worde of the lorde/& wente his waye/& sat him doune by ỹ ryuer Carith/the which is ouer agaynst Iordane. And ỹ rauẽs brought him brede & flesh in ỹ morninge & in ỹ euenynge/& he dranke of ỹ ryuer. And it fortuned after certayne dayes/that ỹ ryuer was dryed vp for there was no rayne in ỹ lande.

Then came the worde of the Lorde vnto him/ & sayde: Get ẏ vp/ & go vnto Sarepta which lieth by Sydon: for there haue I cōmanded a wedowe to make prouision for ẏ. And he gat him vp/ & wente vnto Sarepta. And when he came to ẏ gate of ẏ cite/ beholde ẏ wedowe was there/ & gathered stickes. And he called her/ & sayde: Fetch me a lytle water in a vessell/ that I maye drincke. And as she was goinge to fetche it/ he cryed vnto her/ & sayde: Bringe me a morsell of brede also in thyne hande. She sayde: As truly as ẏ Lorde ẏ God lyueth. I haue no bred/ but an handfull of floure in a pitcher/ & a curtesy oyle in a cruse: & behodle I haue gathered vp one or two stickes/ & will go & prepare it for me & my sonne that we maye eate/ & dye. Helias sayde vnto hyr: feare not/ go thy waye/ & do as thou hast sayde: yet make me fyrste a morsell of brede therof/ & bringe it me forth: & afterwarde shalt thou make it for the & thy sonne. For thus sayeth the Lorde God of Israel. The meell in ẏ pitcher shall not be spent/ & the oyle in the cruse shall not fayll/ vnto ẏ daye that ẏ Lorde shall cause it for to rayne vpon earth. She went and dyd as Helias sayde. And he eate & she also/ & hyr house a certayne season. The meel in ẏ pitcher was not minished & the oyle in ẏ cruse fayled not accordinge to ẏ worde of ẏ Lorde/ which he spake by Helias. And after these actes the sonne of ẏ wyfe of the house was sycke/ & his sycknes was so exceadinge sore/ that there remayned no breth in him. And she sayd vnto Helias: what haue I to do w̄ the/ thou mā of God? Art thou come in vn-

to me/that my ſonne ſholde be kepte in remembrance/ & that my ſonne ſholde be ſlayne: He ſayde vnto her: Geue my thy ſonne. And he toke him frō hyr lape/ & caryed him vp into ỹ chamber/where he him ſelfe dweit/ & layed him vpō his bed/ & called vpon ỹ lorde/ & ſayde O lorde my God/haſt thou dealt ſo euell vō the wedo we vō whom I dwell/that thou wolde ſt ſlaye her ſonne: And he ſtretched out him ſelfe ouer ỹ chylde thre tymes/ & called vpon ỹ Lorde/ & ſayde: O lorde my God let ỹ ſoule of this chylde come agayne into him. And ỹ lorde hearde ỹ voyce of Helias. And ỹ ſoule of ỹ chylde came agayne vnto him/ & he reuyued. And Helias toke ỹ chylde/and brought him doune from ỹ chamber into ỹ houſe/and delyuered him vnto his mother and ſayde: Beholde/thy ſonne lyueth. And the mother ſayde vnto Helias: Now knowe I that thou art a man of God/and that the worde of the Lorde is in thy mouth of a trueth. ¶ Prayer.

LAude praiſe & honour be vnto you merciſull lorde heauenle father/that hath wit ſaeſe/to ſend out of youre fatherle herte vnto vs ỹ very true Heliã Theſbyten/Jeſus Chriſte oure lorde and God/ a taker & diſtroyer of ỹ ſerpēte oure enemy. And is borne vs/ & comen out of Galaad/that is out of ỹ fulnes of thy promiſe/in ỹ which the lawe and all ỹ prophets be cōprehendyd/ & ar fulfylled. This hath rebuked ỹ worlde of hyr onrygh twesnes/miſbeleafe/and ſynne. Eſpecialy Achab/ỹ is ỹ people of Iſrael/ỹ which as rebell & ſtobborne wolde not heare you/nor wolde not

vnderstand youre worde/but dispysed ẏ same/ & their Jezabel/ẏ is woo their tabernacle/chosen & takē for a louer/more then youre swete worde/the which geues ioye to ẏ soule. Therfor abydes also your anger lorde vpon all chyldren of misbeleafe. The which also hath persecuted frō ẏ beginninge ẏ prophets your seruaūts & all they ẏ ryghtle caryed youre worde (where in you haue geuē comforte your seruaūt) amōge ẏ vngodly. Not onely ẏ seruaūts of your vyneyarde/but also Heliā/your beloued sonne/haue they persecuted/ & dryuē awaye/also greatly/ẏ he hath bene hyddē in ẏ ryuer of Carith/ẏ is in ẏ perdiciō of dethe/where in he hath set all oure ryghtwesnes agaynst ẏ Jordane/ẏ is al awne iuginges rightwesnes. For because we shold vnderstā de in his dethe to by oure lyfe: & to oure lyfinge here proued neuertheles to be hydde by Christe in ẏ glory. The which haue not lefte the ryghteous in neade/but haue maintened him mercyfulle deare beloued Lorde ẏ which feeds ẏ yōge byrdes of ẏ rauēs. Geuynge vs there w̄ to vnderstande/ẏ the ryghteous (trustynge in you) shall haue no necessite/nor feare when he walkes in ẏ myddes of ẏ dethe/for you lorde ar w̄ him/vnto whō ẏ hears of oure heads be coūted. Therfore haue you willed & cōmanded vs thorow youre longe prouidēce & mercy only/ẏ we hethē blacke as rauēs/thorow misbeleafe & all vanite/Christe youre beloued sonne/oure redemer/sholde feed vs in ẏ morninge/ẏ is in the beginninge of his preachinge w̄ ẏ brede of oure beleafe/ & w̄ ẏ fleshe/ẏ is w̄ hope & truste of ẏ resurrecciō of ẏ

fleshe. And ẏ not only in ẏ beginnynge of his comynge/ but also in ẏ euenynge/ ẏ is/ vnto ẏ ende of the worlde/ shall we confesse you/ & beleaue in you. There to haue you also sente beloued father/ Heliā youre sonne/ after the ryches of youre mercy/ to Sareptam/ ẏ is where as was skaersnes of brede. For without you Lorde (the which are ẏ lyuynge brede and euerlastinge fode of oure soule) yf we lyued somtyme/ walkinge in oure blyndnes: & sought oure saluacion in Sydone/ ẏ is in vayne hontinge & laboure/ for without ẏ beleafe in you lorde/ is all oure possibilite/ & all seruice synne. Thus was poore & also wedowe oure beleafe/ lyke wout God & brydgrom of oure soule. But before comynge vs in youre godly grace & blissinges/ whē you se vs gather two stickes/ oure awne ryghtwesnes/ and myndfull seruice/ the which you had not cōmaunded/ & there for also myght noth helpe/ yet haue you Christe neuertheles willed to be fedde of vs/ thorow seinge oure saluaciō. Continently hath oure presumptiō & ryghtwesnes bene ashamed & hath answerd. See I haue but a lytell floure of naturall wysdome/ & som oyle of vayne presumpcion & ioye: & gather two stickes/ ẏ is ouercast myne awne ryghtwesnes/ & vayne seruice/ they ẏ be not meete but to ẏ fyre lyke as is drie woode. Wherfore I seinge the fardell of myne onryghtwesnes/ shall I misbeleafe/ & my sonne ẏ is awne truste/ eate therof/ ẏ is be ashamed/ & dye/ for frō ẏ heade of my soule vnto ẏ feete I fynde no saluaciō Thus dispysinge hyr selfe & dāpnynge a synfull soule/ haue not you mercyfull father of all confortes not left

disconforted/but haue geue vs courage & conforte thorow Helia Christe Iesu/the which hath fyrste despysed & hongered of vs/ý fode of oure beleafe in him/wherto neuertheleſſe no body comes/but they ý which you drawe there to thorow poure mercy. Where in we truſtinge ſhall not ý meel of oure feoble poſſebilite/nor ý oyle of oure ſmall vnderſtandynge/perilhe to perdicion/but growe & increaſe in vs to poure laude & praiſe/vnto ý tyme ý the heauēs ſhall rayne aboundantly poure grace & mercy in oure ſoule/the which was drie lyke as earth without water/& more barē then ý moūtaynes of Gelboe. When then begynnes to growe in vs of you lorde the parfaicte knowlege: then begynnes fyrſte to dye in vs the chylde of oure awne ryghtweſnes: & this do you for the loue of vs/for becauſe ý we ſholde learne/ý you be only oure ryghtweſnes & lyfe/& ý vnto vs belongeth nothinge els/but onrghtweſnes & ſhamefaſtnes: & be it ý we do meruayll vs/& oure ſelfmynde can not vnderſtande this/nor oure frayltnes cōprehende/yet take neuertheles ý chylde oure awne confidence/ý which is verely dede & without lyfe/& is donge in poure ſyght/& laye it vpon poure bedde we beſeche you Abba deare father/ý is geue for oure dede chylde poure ryghtweſnes/ý which is onely oure lyfe/thorow poure mercy ý which you haue wrought in vs in poure thre tyme fire thynge out/ý is thorow ý worthynge loue of ý trinite. Then knowe we ý you onely worcke wonderfully lyfe & ſaluacion/in all thinges ſhowinge vs ý you be alone God & oure lorde/hauinge ý key of ý dethe & of ý lyfe.

Cap. Regum in the. xvi. Chap.

The kynge Achas toke his iorney to mee te Telatphalasar ꝑ kynge of Assyry in Damasco. And whē he see ꝑ aulter of Damasco/hath he sent the similitude therof vnto Uriā the preaste. And Urias hath bylte suche an other to the desyre of the kynge. And when the kynge was come frō Damasco/see he the aulter/ꝑ hath honoured it/ꝑ clame there vpon/ꝑ hath offerd borynge offer/ꝑ meate offer and drincke offer taste he there vpon/ꝑ that blode of peassulnes offer the which he had offerd vpon the aulter/ the which was in the presence of the Lorde/caused it to be set in the northsyde of the tempel/out of the waye. And the kynge Achas cōmaunded

vnto Vriam the preaste sayinge: Offer vpon the bygeste aultar bornynge offer in the mornynge/ & sacrifice in the euenynge/and the borntoffer of the kynge and his sacrifice/& the borntoffer of all the people of the earth/and their sacrifices/ and their drinckoffer/& all the blode of the peasable offer shall you poure there vpon: But thy coper aulter shall be prepared at my will. Then hath Vrias the preaste done all ẏ the kynge had commaunded him. And the kynge Achas toke awaye the grauid postes/& the ketell that stode there vpon/abyd he toke ẏ see of copar bullocks/ that ouerheld the same/& set thē vpon a paeuynge of stone. And the ouerkeuered place where as the watsmen dwelt in/that went out vpon the sabaoth/when they had fulfylled their office: and the entre of the kynge which was with out/hath he torned inward in the tempell of the Lorde/for the kynge of Assyriens will.

¶ Prayer.

iiij. Reg. xvi.

Vrias the preaste of the tempell of God hath fulfilled the will of the wicked kynge Achas/ and he hath bene seruiable vnto him in his ydolatre/and it the which was hole/hath he onhaloued/to fulfyll the will of the wicked kynge. Witfaefe to loke doune moste freiste Lorde/ho men go to meete with the wicked kynges/& ho men speakes after their mou-

the/and there is almoste nobode that dare auen
ture his necke for thy glory: Thus ar we all to
gydder supped vp of the loue and voluptuesnes
of this worlde/and thus be oure hertes blynded
of the desyres of monne and honoure. But be-
loued Lorde send vnto vs agayne doctors and Joh.x.
prelates/that be lyghtened with of youre holy
gooste / that do not fle lyke as hierlynges do/
when they see the rauenynge wolues ỹ dryues
their sheepe awaye/and they that will not onely Act.xxi.
for youre names sake be bounde vñ Paul/but
also beten and put their lyfe to wedde. Send vs Hier.xx.
agayne one Heremiam/ that dare frely rebuke x.xxi.
pynces and lordes of their synnes. Send vs one iij. Reg.
Heliam/ that do not doubte the wicked Jeza- xviij.
bel. But maye valliantly distroye all them that
dothe not seeke the glory of thy godly name /
the which is holy and fearfull/ that they maye
ouercome them/with the swoorde of youre bles-
sid mouthe. Geue them after youre promes a
mouthe and fulfyll him with youre holy gooste
and with youre wysdome the which nobody
maye resiste/so that their enemys saye nothin-
ge there agayne/but that they maye be ouerco-
me/and that they maye gyt knowlege of youre
godly worde/thorow Jesus Christe oure Lor-
de and oure onely sauiour.

AMEN.

Cy. Paral. xxxij. and. iij. Regum. xxiij.
Sennacherib kynge of Assyrien/ sent his seruaũts vnto the people of Jerusalem/ sayinge: This sayeth ỹ kynge Sennacherib. Where vpon haue you youre truste: who is there of all ỹ godes that hath had the myght to delyuer his people of my handes/ ỹ youre God shoide delyuer you: And they coude not haue done ỹ same/ youre God also shall haue no power to helpe you. And menny suche blasphemis spake he agaynst God. But when ỹ kynge Ezechias had receauid the letters of ỹ handes of the messengiers/ & he had redde thē/ is he gone into the house of the Lorde/ & hath opened thē before the Lorde/ and hath prayed vnto God agaynst

these blasphemys/and hath called in the heauen/ sayinge: Lorde God of Israel/that syttes vpon cherubins of ẏ earthe: Incline youre eares/ & heare/open youre eyes and see/ & heare all ẏ wordes of Sennacherib/the which he hath sent to reproche ẏ lyuynge God. Forsouthe lorde ẏ kynges of Assyry hath dispersed all the hethen/ & all their cōtrees/ & they haue caste their goddes in ẏ fyre/for they ware no goddes/ but the handy worke of men of wode and stone/ & they haue merred thē. There for lorde oure God/witsacfe to delyuer vs from their handes/so ẏ all the kyngdomes of the earthe maye knowe that you be Lorde God alone. And God hath sent his angel/and he hath slayne of thē one honderd and.lxxxv. thousand. And whē Sennacherib rose in ẏ mornynge/ & see the bodes of the deade/ & he is iornede frō thens with grete shame to Niniue. And when he was gone into the house of his god for to do sacrifice be is awne chyldren come and hath slayne him.

Prayer.

O Myghteste Lorde almyghte God/that cōtaynes heauen and earthe in youre palme of youre hande/ & haue dominiō ouer all it ẏ is there in. You distroye all them that makes insurrectiō agaynst you/ & you be so myghte/ that there is no bode ẏ can resiste agaynst youre myghte. We beseche you moste myghteste lorde

Esther. ij.

strenghten oure hertes in all aduersite/and learne vs to fle vnto youre defendinge/lyke as ẏ kynge Ezechias youre seruaunt dydde. Sennacherib thorow his seruaũts and letters hath fearid him and his people/ & he hath spoken yll of youre holy name/and came afterwarde agaynst Jerusalem with grete myght. But Ezechias hath geuen his people courage/sayinge: Dowte not/for there is menny mo with vs then with thẽ for their helpe is nothinge but fleshe and blode but with vs is the Lorde oure God/the which is oure helper/ and battailles for vs. And Ezechias hath opened the letters where in the blasphemys ware wrytten/before you in the tempell/and he hath made his mone to you/and you haue exaulcede him/ and taken vengaunce ouer his enemys. Witsaefe meake Lorde to showe vnto vs youre endles goodnes/and learne oure herte to reste vpon you and that we maye make oure mone vnto you in all oure troubell and aduersite/maye desyre youre helpe and conforte. For you haue neuer lefte them that trustes in you/and they that hath confidence in you is not troubeled euerlastynge.

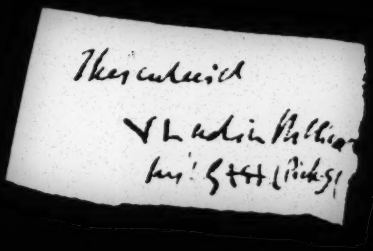
iiij. Reg xix.

Esaie. xxxvij

ij. Para xxxij.

iiij. Reg xix.

And there is nobode that can helpe vs/ when youre mercyfull goodnes will geue vs ouer/nor without you can we neuer gette no mannar of conforte: Amen.



Manasses is carried

¶ ij. Paral. in the. xxxiij. Chapter.

Manasses was. xij. yeare olde/ when he began to rayngne. He hath rayngned fyfte yeares in Jerusalem/ & he hath done yll in the presence of the Lorde after the fylthynes of the hethen/ the which the Lorde had brought to noght for the chyldren of Israel. And he hath torned him and made agayne the heyghtes ẏ which Ezechias his father had distroyed. And he hath adored and worshipped all the dominion of the heauen. And he hath bornte his chyldren with the fyre/ in the valle of Gennenon/ he kepte dreames in mynde/ he followed wichecrafte/ and he vsed sorcery/ he had yoglers and enchāters with

him/and he had done moche yll afore the Lorde. For to tyse hym. And Manasses hath seduced Judam and all them that dweite in Jerusalem/ for to do yll more then enny hethen. And the Lorde hath spoken to him/& vnto his people/& they wolde not herken there after. And therfore hath he brought vpon him the princes of the hoost of Assyrien and they haue taken Manasses prisonner/& bounde him with cheynes and feters/ and brought him to Babylone/& when he was oppressid / hath he prayde vnto the Lorde his God/and he hath done grete penance afore the God of his father/and he hath flatered him/and prayde instantly. And God hath erauced his prayer/and hath brought him agayne to Jerusalem in his realme. And Manasses hath knowen that the Lorde was God.

¶ This is the prayer of the kynge Manasses/ when he laye in prison in Babylone.

LOrde almyghte/ God of oure fathers/ Abraham/Isaac/ and Jacob/and of their ryghteous seede/the which haue made heauen and earth/and all the belongynge there to/ the which you haue marked with ỹ see/with the woorde of thy commaundmente/the which haue shutte the abysmes and haue marked/to laude of youre horrible and laudable name/the which all men doubtes/& trembels of the face of youre

myghte and vertu/ & a not forbearynge wrathe comes vpon the synner after youre thretenynges/but onmesurable and incomprehensible is youre mercy/lyke as you had promised. For you be Lorde/ & moste heyeste God vpon all ẏ earthe/ longmynded and very mercyfull/ vnto whome greues the yll of men. But you Lorde thorow youre goodnes haue promised pennance of forgeuenes of synne & you that be God of the ryghteous/haue sette no pennāce vnto the ryghteous Abraham/Isaac/and Iacob/they that haue not synned you. For I haue synned/ & myne iniquytes be multiplied aboue ẏ sande of the see/so am I bowed w̄ menny yeron bandes/ & I can not fet she my breth/for I haue awakned your wrathe/ & I haue done yll in youre presence/settyng forth fylthynes/in menny a tyme offendinge you. And now do I bow the knees of my herte/besechynge youre goodnes Lorde. I haue synned Lorde/I haue synned/and knowe myne iniquyte/I desyre besechinge you/forgeue it my/forgeue it my/and distroy my not with myne iniquytes/ & will not kepe for euer that yll for my. For tho I am onworthy/you shall neuertheles thorow your mercy make my safe/ & I shall laude and praise you all the dayes of my lyfe. For vnto you geues praise euery vertu of the heauens/and vnto you be laude and glory euerlastynge: Amen.

Josias causeth the boke of the

C iiij. Regum in the. xxij. Chap.

In the tyme that Josias raygned in Juda/ then hath Helchias bishope sayde vnto Saphan/ the clercke of ỹ house of ỹ lorde. I haue founde the boke of the lawe in ỹ house of ỹ lorde and he hath geuen it vnto Saphan. And Saphan hath shoued this vnto the kynge/ & he hath redde the boke before the kynge. And when the kynge heard ỹ wordes of ỹ boke of the lawe of God/ hath he rente his clothes/ & spake to the vppermoste preaste and vnto some other. Go and aske the lorde ouer my and the people of Juda/ of the wordes of this boke/ for the wrathe of God is greatly kyndled agaynst vs/ for because oure fathers hath not heard and done ỹ wordes of this boke

And they be gone to Oldam/the wyfe of Sellum the which was a prophetisse/and she answerde. Saye vnto the man ꝑ hath sent you. This sayeth the Lorde. I shall let all the yll ꝑ standes in this boke come ouer Ierusalem/for because they haue left my/& haue done sacrifice vnto strāge goddes/ and they haue tysed my in all their handyworkes But because you haue bene afeard/& haue humbled you to the Lorde when you hearde the wordes of ꝑ boke/shall not you see this yll. And they haue showed this vnto the kynge/& he is gone in to the tempell with all the people of Iuda that he had gaddered/spirituall and temporall/princes and vngentyll/and he hath redde the boke of the bounde/that they all to gedder hearde it. And he hath made a bounde before the Lorde/that they sholde walke after him and keape his commaundements and wytnesses/and cerimonys out of all their hertes and soules. And all the people hath bene content with that comnant.

¶ Prayer.

O Moste mercyfullest lorde/the which dothe not desyre ꝑ death of the synner/but desyres that they will torne them selues and lyue/& escape your wrathe/lyke as you haue promised thorow youre prophete. And it ware so that a wicked persone dydde penmance for all his synnes the which he had wrought/& that he

Ezechi. xviij.

kept and helde youre cōmaundments / & dydde
Ezechi. xviij. ryghtwesnes and iugemēte that he sholde lyue/
and not dye/ & that you wolde neuer remember
the wickednes/ ẏ which he had done. And aboue
that haue you drawen and dryuen the synner vn
to you he that wolde not torne vnto you by him
selfe thorow menny mannar of meaues/ lyke as
thorow prosperite / thorow promisinge of ry-
ches/ and of that the which is plesant vnto man/
lyke as you promised the chyldren of Israel tho-
Deu. xi. row Moses/ sayinge: And yf you be obediente
vnto my cōmaundments/ & loue your lorde your
God/ & serue him out of youre hoole hertes and
soules/ then shall he geue vnto your earthe rayne
the which shall be cōueniente to gader youre fru-
tes. And you drawe also lorde ẏ people thorow
tribulation/ sorrowe/ missortune/ thretenynges.
And in suche mānar haue you torned the kynge
Psalm. lxxxiiij. Josias vnto you. Torne also deare Lorde oure
hertes vnto you/ & torne youre wrathe from vs.
Let vs reade ouer agayne youre lawe and com-
maundments. And for because that we trespasse
i. pet. v. them often/ I haue cleane forgotten them/ geue
Johel. ij vs youre godly grace/ so ẏ we maye lowely oure
selfe before you/ and do not rente oure clothes/
but oure hertes/ & that we maye make agayne a
nyew bonde with you/ for to walke in the ryght
waye/ the which we haue thus longe left: Amen.

The Jewes bylde the house

Ci. Esdre in the fyrste Chapter.

In the fyrste yeare of Cyrus the kynge of Parse/is fulfylled the worde of God the which he had spoken thorow the prophet Esaiā. And the Lorde hath styrred ỳ kynges herte/ & he hath geuen a cōmaundment thorow out all his realme/also with letters cōtaynynge this. All the kyngdomes of the earthe hath the Lorde God of heauen geuen my/ & he hath cōmaunded my/that I shold bylde him a house in Jerusalem the which is ỳ Jewes lande. Is there emy of his people/that hath leaue ỳ he go into Jerusalem/ & bylde ỳ lordes house. And I cōmaunde all the people that they shall helpe him/in syluer/in golde/ & in other necessites and beastes/ Saynge ỳ

they offer of thē selues the tempell of Jerusalem. And the princes of Juda & of Beniamin/and the preastes of Leuy be ryse̅/& all the other vnto the which God had geuen the spryte for to iorney to warde Jerusalem for to bylde ỳ tempel. And the other hath holpen thē after the cōmaundment of the kynge & Cyrus the kynge hath brought forth the vessels the which Nabuchodonosor had taken out of ỳ tempell of Jerusalem/& putte in the tempell of his god. And Cyrus ỳ kynge of Parse hath brought thē forth thorow the handes of Metridas the sonne of Gasabar/and hath tolde thē ouer/vnto Sassabasar the prince of Juda/ & this is their noumbre. The peces of golde. xxx. the peces of syluer a thousande/lampes. xxxix: golden goblets and syluer goblets. cccc. and. x. and other vesse̅ls. There ware of golde & syluer fyue thousande and forte. These hath Sabassabasar taken with him/with them that wente out of the captiuite of Babylon to Jerusalem.

Prayer.

DAuid had sene longe before/how that his kynred sholde be persecuted/and almoste sholde be distroyed/& how that Jerusalē sholde be distroeyed/with ỳ tempell that sholde there in bylte of his sonne Salomō. But he hath
Psalm. lxxix. desyred you louynge lorde/and greatly desyred mercy of you/sayinge to you/wherfore lorde god

do you caste vs of to ende: And wherfore be you so sore moued vpon the cheape of youre pasture And you haue exalted him/ and after that you had punished the trespassers / haue you bene agayne mercyfull vnto thē lyke as you had promised thorow Esaiam/ that you shoide yet haue mercy ouer Jacob / and the remnant/ and they that yet lyued of Israel/ shoide haue elected. And you haue brought them agayne from the captiuite of Babylon/ And straengers hath taken parte with them and holpen them. Be it fortuned that they haue yet had the ouerhande of thē the which had persecuted them. Forsoeth Lorde youre goodnes is onmesurable/ for as moche sorrow as they had borne in their hertes. So mo the iope haue you geuen them agayne. Beholde now also Lorde/ how menny there be heere yet/ that persecutes you and youre members/ & how menny of them they haue seduced/ and caryed lyke prefsonnars into Babylon/ and brought thē vnder their false learnynge. But witsafe to torne them agayne out of the presons thorow youre beneuolent mercyfulnes/ and geue them knowlege of youre godly will/ and bringe them to vnderstandinge they that haue persecuted youres/ so that they maye be helpefull and speede them that call vpon youre holy name/ thorow Christe Jesu oure onely sauiour: Amen.

Esaie. xliij.

Psalm. xciij.

Judith kylles Holoferne.

¶ Judith in the. xiij. Chap.

After that Judith had cotte of the heade of Holoferne/ & brought into the toune/ then hath she sayed vnto ỳ people/ hange this heade vpon oure walles/ & euery one take his armes & when the sonne begúnes to ryse/ then go forth with a thronge/ & climme doune the hyll/ as ỳ you sholde ouerfall thē/ and then shall they be sayne to runne for to waken their captayne/ & when they shall see ỳ his heade is of/ shall they be abashade and flee/ & they dydde so. And ỳ princes ranne to waken Holoferne/ and Bagao his chamberlayne wente to his bedde/ & when he see the body without heade/ then crydde he aloude and wepte/ & he rente his clothes/ and went also into ỳ tente of Ju-

dith/but he founde hyr not/and then ranne he to the people/and sayde: An Hebrieus woman hath brought to shame the house of Nabuchodonosor/ for Holoferne lyeth vpon the earthe/and hath no heade. And they all rentyde their clothes when they hearde the same/& vpon them came a greate fearfull shrinckynge. And they made a greate crey in the hoose and ranne awaye with suche feare/that they let their heades hange/and spake not the one to the other/but lefte all behynde thē/for to flee the Hebrieus. And the Hebrieus kylled it all where they came vnto/and followed thē vnto that they came out of the borders of their lande. And they became all ryche of the boute that they fetched out of the hooste. And then sange Judith vnto the Lorde these thancke geupnges songe. Cap.xv

BEginne vnto the Lorde vpon the tabrettes/ synge vnto the Lorde vpon the cymbals/ & synge vnto him a nyewe songe of thankesgeupnge be ioyfull and call vpon his name. Ca.xvi.

It is the Lorde that distroyeth warres/euen the Lorde is his name/which hath pitched his tentes in the myddes of his people/that he myght delyuer vs from the hande of all oure enemys.

Assur came out of the moūtaynes in the multitude of his strenghte/his people stopped the waterbrookes/and their horses coucred the valleys.

He purposed to haue brent vp my lande/and to

slaye my yonge men with the swoorde/he wolde haue carped awaye my chyldren and virgins in to captiuite/but the almyghte Lorde hurte hym & deliuered him into ỳ handes of a womā/which brought him to confusion. For ỳ myghte was not destroyed of ỳ yonge men/it was not the sonnes of Titan that slewe him/nether haue the greate gyauntes set them selfs agaynst him: But Judith ỳ doughter of Merari with hyr fayr bewte hath disconfited him and brought him to noght. For she layed awaye hyr wyddowes garment & put on ỳ apparell of gladnes in ỳ reioysinge of the chyldren of Israel. She anoynted hyr face/ and bounde vp hyr hayre in a krall to begyle him. Hyr slippers rauished his eyes/hyr bewte captyuared his mynde/ with the swoorde smote she of his necke. The Perspans were astonnyed at hyr stedfastnesse/and the Medes at hyr boldnes. Then howled the armyes of the Assyrians/when my symple appeared dreye of thyrste.
The sonnes of the doughters haue pearsed the/ thorow and slayne them as fugytyse chyldren.
They perished in the battayll for the very feare of the Lorde my God.
Let vs singe a songe of thankesgeuynges vnto ỳ Lorde/a newe songe of praise will we singe vnto oure God. Lorde/thou art a greate God myghtye in power who no man maye ouercome.

All thy creatures shulde serue the/for thou spakest but the worde and they ware made/thou sente the spirite and they ware created/& no man maye withstonde thy voyce.

The mountaynes shall moue from the foundacions with the waters/the stony rockes shall melte before the lyke ware. But they that feare the/shall be greate with the in all thinges.

Woo vnto the people that ryse vp agaynst my generacion/for the almyghtye God will auenge him selfe of them/and in the daye of iugement will he viset them.

For he shall geue fyre and wormes into their fleshe/that they maye burne and fele it for euermore.

¶ Prayer.

O mercyful Lorde who hath trusted in you and is abyden desolate/and who hath trusted vpon him selfe/or vpon transitory thinges that is abydē standynge:for sowthe nobody. That house is bylded in vayne/& the toune is kepte in vayne without it be that God byde/and that God keepe hyr. Tho the prowde Holoferne had beseiged youre toune and youre people/you haue craulced the humble prayer of your handmayden Judith/& she hath ouercomen him. Geue vs also suche lowlynes/that we maye ouercome the wicked fende in all his assaylinges/and serue you onely: Amen.

Esther touches the

Esther in the.xv. Chap.

Mardocheus hath cōmaunded vnto the qwene Esther that she sholde go to the kynge/and that she sholde praye for hyr & for hyr lande. And the thyrde daye hath she put out hyr costly clothes. And when ꝑ she was after hyr prayer appaireide with a qweneiy arape/and had called vnto God/that keapes and gouernes all thinges/then hath she taken vꝑ hyr two handmaydens. And when she was passed the dores/ then hath she standen ryght ouer anensie ꝑ kynge/ where he sate vpon his trone/clothed with kyngie garmences/shyninge of golde and costley stones & he was scarfull to beholde. And when the kynge had lyfted vs his vysage. And with his

fyery eyes/had geuen knowlege/the woodnes of his herte/then is the qwene fallen doune/and ſhe is waxen pale in hyr face/& ſhe hath layde hyr fayn te heade vpon one of the handmaydēs. And God hath chaūgyd the mynde of ỳ kynge vnto meak= nes/and he lepte haſtely with feare out of his tro= ne/& he helde hyr vp with his armes/tyll the tyme that ſhe came to hyr ſelfe. And he hath louynge ſpoken vnto hyr theſe wordes. What thinge is it now that eyleth you Eſther? I am youre brother feare nothinge/you ſhall not dey/for not for you/ but for all the other is this lawe geuen. Come/ & touche my ſepter. And wheu ſhe kepte hyr peace hath he taken the gylden rodde/and hath layde it vpon hyr neck/and he hath kyſſed hyr.

¶ The prayer of Eſther. Chap. xiiij.

MY lorde that be alone oure kynge/helpe my the which am alone/& that hath none other helper then you. My perill is in my handes/I haue heard of my father/that you haue taken Iſrael from all ỳ hethen/& that you haue cho ſen oure fathers aboue all naciōs/for becauſe that you ſholde poſſede thē vnto an euerlaſtynge heri= tage/& you haue done vnto them lyke as you haue ſpokē. We haue ſynned vnto you/& therfore haue you delyuered vs in ỳ handes of oure enemys/for we haue honored their goddes. Lorde you be rygh teous. And it ſuffiſeth not oure enemys/that they

oppresse wͤ a heauy seruice. But they will chaenge youre promesses/ geuinge thē to the ydoles/ ẏ they be stronge of handes/ & they will weepe out youre heritage/ & shute ẏ mouthes of thē that laudes you & they will put to nought ẏ honor of youre tempel & of youre aulter/ so ẏ they myght open ẏ mouthe of the hethen/ & that they myght laude and praise ẏ myght of ẏ ydoles/ & praise for euermore a carnall kynge. Geue not Lorde youre septer vnto thē that be not/ so ẏ they do not laugh for oure fall. But torne their counsels vpon thē selfs/ & disperse them that began to be cruel agaynst vs. Remember Lorde & showe you vnto vs in the tymes of oure tribulatiōs. And lorde kynge of goddes geue my a courage/ & geue my a well made speche in my mouthe in ẏ presence of the lyon/ & torne his herte to enuy of oure enemys/ so ẏ he come to nought/ & all they that takes his parte. But witsaefe to delyuer vs with youre hande/ & helpe my youre handmayden the which hath none other helpe then you. Lorde you knowe all thinges/ & you knowe that I hate the laude of ẏ wicked/ & that I dispyse the sleapinge chambre of the incirconcised/ and of all hethen. Lorde you knowe my neade/ you knowe ẏ I dispyse the tokē of pryde and of myne honor/ the which is vpon my heade/ vpon the daye that I do showe my/ & that I forsake ẏ same/ lyke the rayment of a monthe syckle woman/ & that I ware not the sa-

me in the dayes of my sinnes/and that I haue not eaten at the table of Aman/& that the meate of the kynge hath not pleasid my. And that I haue not dronckē of the wyne of the moiste offer/and that poure handmayden hath neuer bene reioysed/of that I am brought hydder/tyll vnto this daye/ then onely in you lorde of Abraham. God that be stronge aboue all/exaulce the voyces of them/that hath none other hope/ and delyuer vs from the handes of the wicked/and make my fre of all my fears: Amen. ¶ Prayer.

Lorde God almyghty/vnto you be laude & glory for euermore. The herte of men is in poure handes/& you/ledde ỳ same after poure godly will. You herden ỳ one/& styrres him to vere thē that you haue chosen/so ỳ his sufferance & lowlynes be there thorow proued/lyke as the golde is proued & purifide in the fyre. Vnto ỳ other do you geue a meake & teachynge herte/meete to keape in mynde it ỳ you haue cōmaunded/& to loue it the which ỳ is plesante vnto you/we fraple synfull creatures/yet neuertheles ỳ chappnge of poure handes. Beseche you hūble mercyfull lorde/florifie vs wt ỳ gifte of stedfastnes & humilite/wher wt you haue indued poure handmayden Esther/so ỳ oure luste & plesure be not in outward beaute & myrthe: but ỳ we maye onely loue you ỳ which is all in all thinges/& that we maye be set amonge poure elected.

Sathan bettes Job.

¶ Job in the fyrſte Chapter.

There was a man in the lande of Hus/that was called Job/and that man was ſimpell and opryght/& dredynge God/and he ſhonned the pll. And he had begotten ſeuen ſonnes/and thre doughters. His poſſeſſion was ſeuen thouſand ſheape/ thre thouſand kamels/ fyue honderd couple of oxen/and fyue honderd the aſſes/and houſholde out of meſure. And that man was great aboue all the that dweit eaſtwarde. And his ſonnes kepte dynners in their houſes/euery one vpon his daye. And they bad their thre ſyſters for because they ſholde eate and drynke with the. And when the dayes of the dynners

ware gone aboute/ then sente Job vnto them/ and haloued them/ and he rose vp in the morynge early/ & he offerd burnynge offer for euery one of thē. For he sayde: Paruenture what gyf my sonnes had synned/ & haue corsſed God in their hertes. And Job dydde alwayes so.

But vpon one daye when the chyldrē of God ware come to stande before the Lorde/ then was Sathan also amonge them. And the Lorde sayde vnto him. From whens comste thou? And he answerd/ sayinge: I haue walked rounde aboute the earthe and thorow gone it. And the Lorde sayde vnto him. Haste not thou merked my seruaunt Job/ that his matche is not vpon earthe/ a simpell man/ and vpryght/ and dredynge God and fleynge the yll. And Sathan answerd him/ sayinge. Thincke you that Job dreyds God for nothinge? Haue not you trenched rounde aboute him his house and all his good. The workes of his handes haue you blessid/ and his possession is multiplyed vpon earthe. But strethe out youre hand and stryke all that he hath/ whether he shall not corsse you in the face. Then spake the Lorde vnto Sathan. See all that he hath/ is in youre handes/ onely put not youre hande oute vpon him. Then went Sathan oute of the face from the Lorde. Vpon one tyme when the sonnes and doughters of Job dydde eate/ and drinke

ke the wyne in the house of their fyrste borne bro
ther/there came a messengier vnto Job/and say-
de: The bollor plouwed/and the asses wente
there be in the pasture/and then fell the Sabeēs
there in/and hath taken all/and they haue slay-
ne thy seruaunts with the sworde/and I am one
ly escaped/for to bringe you worde. And the
whyles that this yet spake/came there an other/
and sayde vnto Job. The fyre is fallen doune
from heauen/and hath bornte and deuoured all
thy sheape and seruaunts/and I am onely esca-
ped/for to announce you this. And as this yet
spake/came there an other and sayde: The Chal-
deens made thre battalles/and they ouerfell the
kamels/and hath taken them/and they haue al-
so slayne the seruaunts with the sworde/and I
onely am escaped for to announce you the sa-
me. And the whyles that this yet spake/came in
an other/ and sayde vnto him: Youre sonnes
and doughters eate and drancke the wyne/in the
house of their fyrste borne brother/and there ca-
me a greate wynde oute of the wildernes/and
bette the fower korners of the house to gether/
and it is fallen and hath pressid youre chyldren/
to deathe/and I am onely escaped for to announ
ce you this. Then stode Job vp/and rentyd his
clothes/and pulled his heare/ and he fell vpon

the earthe/and adoured and spake: I am come naked from the body of my mother/and I shall go naked thedder warde agayne. The Lorde hath geuen it/the Lorde hath taken it awaye/ lyke as it hath pleasid the Lorde/so is it happened: The name of the Lorde be blyssed. In all these dyd not Job synne/nor he spake nothinge foulisly agaynst the Lorde.

¶ Job in the seconde Chaptre.

AND it is fortuned vpon one daye/that the chyldren of God stode in the presence of the Lorde. And Sathan was also comen amonge them/and stode in the presence of the Lorde. And the Lorde sayde vnto Sathan: From whēs come you? He answerd/sayinge: I haue walked aboute the earthe. And the Lorde sayde vnto Sathan/haue not you merked my seruaunt Job/ that is matche is not vpon earthe/an vpryght and simpell man/and that dreads God/& that keaps him from yll/and yet dothe tary in his innocense. But you haue styrrd my vp agaynste him/that I sholde in vayne do vnto him tribulacion. And Sathan answerd vnto the Lorde/ sayinge: Skinne for skinne/and all that a man hath/shall he geue for his lyfe/but putte forth youre hande/and prycke his flesche and bones/

and you shall see that he shall corsse you in the face. And the Lorde sayde vnto Sathan: See/ he is in youre hande/but saue his lyfe. And when Sathan was gone from the Lorde/hath he betten Job from the sole of his foote vnto the top of his heade/with out of mesure sore bylles. And Job tolke a shaerde and straped his shorfs syttynge vpon the donge hyll. And his wyfe spake vnto him: Do you yet abyde in youre simpcincs? Corsse the Lorde/and dey. And he sayde vnto hyr: You haue spoken lyke a foole. Geue sobe that we haue resauide the good of the hande the Lorde/whey shall not we suffer the yll? In all these dyd not Job synne with his lippes.

¶ Prayer.

DMoste mercyfulleste / euerlastinge / almyghte Lorde God/whose mercy gothe aboue all youre worikes. You ar the moste heyest Lorde aboue all people/and youre glory is aboue the heauens. You be the vppermoste/and dwels in a lyght/where as nobody kan go vnto. You loke very sharply vpon the lowe humbell thinges/and haue pleasur there in: and hey vpblowen thinges see you and knowe from farre/and they abhorre you. When youre outchosen chyldren stode before youre presence. Then stode there also the proude prince of the worldly creatrs Sathan/and hath murmured

Psalm. cxliij.

Job. i.

vpon youre slyght simpell and humble seruauut Job / wynynge that he feared onely youre hey magieste/for because you had blyssed the workes of his handes/and haue geuen him fortunable speede in earthly thinges. But you haue lefte Job in his handes: so that he myght vexe him very wonderfully and in dyuers sondre mānars/sauinge onely his soule myght not he touche. Neuertheles is Job abyden stedfaste/in all his tribulacion and sorrow / trustynge in you/ and blyssinge youre godly name. We poore synners, onworthy of youre grace/we beseche you deuoutly/geue vs also youre godly grace / that we maye followe this ryghteous simpell Job in all sufferaunce and paciens/and that we maye euer laude and thancke you/as well in aduersite and sorrow the which you sende vnto vs thorow the multitude of oure synnes/ where with we haue deseruid youre wrothe as in prosperite and pleasur/the which youre large hande lets so meakly come ouer vs without oure deseruynge. Thorow Jesus Christe youre sonne/and oure onely sauiour/ that rayngnes with the holy gooste oure conforter/blyssid euerlastinge:

Esaie. xiiij.

Psalm. xciij.

A M E N.

¶ Ecclesiastes in the fyrste Chap.

These be the wordes of Ecclesiastes the sonne of Dauid/the kynge of Jerusalem. It is all to geder vanite aboue vanite/spake Ecclesiastes: It is all vanite aboue vanite/& all thinges be vanite. What hath a man more aboue all his laboure where w̄ he is occuped vnder ỹ sunne The tone kyndred goothe awaye/ỹ other comes but ỹ earthe abydes euer standynge. The sunne rysis & goth doume agayne vnto hyr place/& there is she borne agayne. The wynde goinge rounde aboute thorow ỹ sowthe/and brought agayne to the northe/consyder all thinges in ỹ goinge aboute/& comes agayne to the place where he began. All waters rune into ỹ see/neuertheles dothe not

the seerune ouer to the places wher as the ryuers doth flowe oute of. They flowe thedder warde agayne/ for because they sholde flowe agayne. All thinges be heuy/noman can vtter them with reason. The eye dothe neuer beholde hyr full/and the eare dothe neuer heare hyr full. What is it ꝑ hath beene? Or it the which shall yet be. What is it that is made/or it that shall yet be made. And there is nothinge nyew vnder the sunne/nor nobody kan saye: See that is nyew: for it hath beene all before in tymes passede/that hath beene before vs. There is no more remembraunce of them that be passed/in lyke wyse also of it that shall come here after/shall be no remembraunce by them that shall be here after. ¶ Ecclesiastes was kynge ouer Israel in Jerusalem/and I bestoed my herte/to inquyre wysly/all it that happens vnder the sunne. Suche vnsaefe full besynes hath God geuen vnto the chyldren of men/ that they sholde occupey them selfe there with/I beheld that all it that happens vnder the sunne/ and see it was vanite an pety. The peruertyd are yll amendyd thorow rebukynge/and the noumber of fowels is withouten ynde. ¶ Prayer.

Moste wyseste/ mercyfulleste/ beneuolenste Lorde/ witsaefe to open oure eares/ & lyghten oure vnderstandinge/so ꝑ we maye comprehend the costley tresours & ryches/

the which that be and ley hydde in youre lawe.
Psalm. c.xviij. Witsaefe to make vs parte takers of the wysdo
me where with you had so aboundantly endued
Salomon with all: that he dydde not onely kno
iij. Reg. iiij. we the natures of all brute creatures/trees and
earbes: But he is come to suche wysdome/that
Eccle. i. he knew certaynely/that there was nothinge/nor
there is nothinge in this worlde/whether it be ry
ches. Byrthe and gentelnes/voluptuosnes/or
other greate nose wit/& knowlege/but ẏ it is all
transitorios/in so moche that man w̄ ryght & rea
son kan not be counted wyse/that sets his truste
and confidence vpon suche transitorios thinges.
Therefor we beseche you moste mercyfulste and
wysest lorde God/geue vs your godly grace w̄
out the which we maye nothinge: so ẏ we maye
learne to dispyse after ẏ doctrine and learnynge
of Salomon all transitorios thinges & all ryches
of this worlde: And onely maye seeke and fynde
i. Cor. i. the wysdome/the which is hydden in the crosse
& in the death of oure sauiour Jesus Christe your
onely sonne/the which maye neuer fayle: For his
Esaie. xxix. passion is to the Jewes a scandalisasion/vnto
the misbeleauynge to a foulishnes But we haue
gotten there thorow the euerlastinge saluacion:
and he hath brought to nought the wysdome
of the wyse of this worlde. But vnto vs shall
she stande in stede euerlastinge: Amen.

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¶ The bryde speakes to the brydgrome.

Seue you my knowlege whome my soule do the loue where you do pasture/where you do reste at noene so ẏ I do not begiñe to erre after ẏ flocke of your cõpaigniõs. ¶ The brydgrome answers Cant. i.

And yf it be so ẏ you do not knowe youre selfe you beautifull amonge the wemen/followe the steppes of ẏ flocke/ & feade your lytell bocks abou te the tabernakels of ẏ shephardes. ¶ The bryde Can. ij.

Beautifull be you my loue and well disposed/ oure bedde is floury/the beames of oure house be of ceder/the lathes be of cypres. ¶ The brydgrõ. Cant. i.

Aryse & haste you my loue/my fayre and come/ for the wynter is now passed/the rayne is gone awaye/the fygge tree hath brought forth his fru= Can. ij.

tes / the flouryshynge vynes hath geuen their smell. ¶The bryde.

Can.iij. Go forth you doughters of Jerusalem/ & beholde the kynge Salomon/ wt the apparaill wherewith his mother hath crouned him vpon the daye of his brydall / and vpon the daye of his hertes ioye. ¶The brydgrome.

Can.iiij See fayre be you my loue/ beautifull be you/ youre eyes be lyke pygions/ except it that is hydden there in/ youre lippes be lyke a reade spiken lase/ and the vterance of youre speache is swete. ¶The bryde.

Cant.v. Let my loue auaple in his orthyard/ and eate the frutes of his appels. ¶The brydgrome. I am come into myne orthyard syster and my bryde/ and I haue reped my myrre with my well smellynge earbes. ¶The bryde.

Cant. viij. I shall ket the you/ and leddy you into my mothers house/ and in ỹ sleappynge chamber of my mother/ there shall you learne my/ & I shall geue you drincke of made wyne/ and moste of my pomgarnads. ¶The brydgrome.

Cantic. viij. Undernethe the appell trees dydde I awaken you / there hath youre mother brought you fourth/ there is she delyuered of you/ that you ware borne of/ you that dwels in ỹ orthyards/ the frendes takes merck vpon you/ let my heare youre voyce. ¶The bryde.

Flee awaye my loue/and be lyke a dowe/ & a yonge herte/vpon the wellsmellynge hyls of earbes. Can. viij.

¶ Nota.

We haue taken out of the songe of loue called in Latijn Cātica canticorū Salomonis som cōmucation of the brydgrome & the bryde/for briefly to showe what grete loue is betwene Christ and his wellbelouid bryde the Christen beleauynge soule/in which spiritual songe are mēny louynge thinges/ẏ which redynge & not vnderstandinge ẏ sens causes vncleane thoughts & fanses. And ẏ is oure faulte/thorow oure inborne knaeury/ & inclynednes to yll desyres agaynst the.vi.ix.&.x. cōmaundementes of God. But and we ware lyke as we ware fyrste creatyd of God/ & as we yet hope & truste to be ones agayne thorow Christe/when this synfull body shall be lyke shapen vnto Christe/then sholde not let vs to reade the afore wrytten boke Cantica cāti. And thus is it oure faulte/ẏ we cannot well vse good thinges/thorow oure naturall wickednes where wͭ we be borne/shall neuer hoole perishe/vnto ẏ tyme ẏ the soule is loused from the bande where with she is now bounde/that is with this mortall synfull body. Exo. xx.

¶ Prayer.

O Moste beautifulste and amyableste aboue all ẏ chyldren of men Christe Jesus/ whoos godly bornynge loue/ẏ which you haue vnto youre bryde ẏ beleauinge soule/passes all shapen loue

for you haue put youre awne lyfe & innocēte soule
for hyr/& haue sufferd so cruell a death for hyr sake
Joh.x redemynge hyr/& washynge hyr wͭ youre precios
blode/of all synfull spottes/& garnishinge hyr wͭ
apo.i. the moste goodly araye of your hey deseruynges
& vertus/& makinge hyr one body wͭ you/& a lady
and heyre of youre euerlastinge realme/in heauen
& in earthe. Witsaefe to worke fourthe it that you
haue begonne in vs/& helpe vs to ouercome & to
put out of youre hertes all other vnlefull loue vn-
to enny creatures/where wͭ oure soules be com-
brede/ẏ which be very vnsaefly kyndled/wͭ other
dyuers hote brandes/ye ley smodered in the smo-
Ro.v. ke of vncleane diseasis. And infounde in vs bor-
nynge loue vnto you/for ẏ moste onely come into
vs from God/so ẏ she maye thorow hyr vertu de-
voure & distroye all other fyre of cōcupiscence/so ẏ
we maye oute of the herte/with a ioyfull courage
truely loue you/as oure moste louyngste brydgro
me/and showe that loue with the workes/in ful-
fillynge of youre cōmandments. But consydered
John lorde ẏ you haue no neade of oure goods/cause
xiiij. vs to showe & do suche loue vnto youre next mem
Psal. bres/& neyghbours. That be all Christen men/in
xv. all that where in we maye do them enny assisten-
ce or seruice/thorow the loue of the holy gooste/
the which with you and the father lyues and rayn
gnes God blyssed for euermore: Amen.

The ſyght of Eſaias ouer Ieruſalem.

¶ The prophety of Eſaias in the fyrſte Chap.

The ſyght of Eſaias the ſonne of Amos/ which he ſhowed vpon Iuda & Ieruſalem in the tyme of Oſias/Ioathan/Achas and Eſechias kynge of Iuda. Heare you heauēs/ & you earthe herken with youre eares/ for the Lorde hath ſpoken. I haue brought vp chyldren/ and they are fallen awaye from me. An ore knoweth his lorde/ & an aſſe his maſters ſtabell: but Iſrael hath not knowen me/ and my people hath none vnderſtandinge. Woo vnto ỹ ſynfull people/ the people full of wickednes/ a frawarde generacion/ vnnaturall chyldren. They haue forſaken the Lorde/ they haue blaſphemede the holy of Iſrael/ and they be ſtraengly gone backwarde/ Wherfore ſholde ye be

A wherfore &c. the lord lets ſomtyme to plage vs for because we be not amended thorow his chaſtement.

B The whole &c. that is they be all ſynfull/ as well the princes as the ſubiectes.

C woundes & botches he ſpeakes of the ſynfull ſtobborn people/ lyke as of a wounded parſon/ the which will not ſuffer hym to be healyd.

D youre lande/ & ce tho this be wrytten of Jeruſalem/ we ſhall vnderſtande that of the holy cherche/ the which is now ſo pitteouſly diſtroyed of the hertiquets.

E when the vyne is cut/ & when concommers be gone/ then is there lytell more fonde then the cotage where in that they ware wont to be kept/ in lyke wyſe is ther now few frutes founde in the cherche/ neuertheles be there yet the cotages as cotages are meſte empty/ for there be few that dothe their office as they ought to do.

plaged eny more/ for ye are euer fallynge awaye. F The whole heade is ſyck & the herte is very heuy. From ye ſole of the foote vnto ye top of the head is there in him no wholnes. G But all woundes/ botches/ ſores and ſtrypes/ & be not healed with no medecyns/ nor ſurgery/ nor yet dreſſed wt oyle. H Youre lande lyeth waſte/ & youre tounes be kyndeled with fyer. The ſtrangers deuours youre lande in youre preſence/ & it ſhall be deſolate lyke as ye enemys make it a wilderneſs. And ye doughter of Syon ſhall be leſte alone lyke a & ſhadowe cotage in ye vyneyarde/ & lyke a cotage in ye place of concõmers/ & lyke a cite that is diſtroyed. I Except ye Lorde of hoſtes had leſte vs ſeed/ we ſholde haue bene lyke vnto Zodoma/ & we ſholde be lyke vnto Gomorra. Heare the worde of God you princes & of Zodoma/ herken with youre eares to the lawe of oure God ye people of Gomorra.

K What haue I a do wt the multitude of youre offeringes/ ſayeth the Lorde:

bishoprickes/ and perſonages/ but the

I am full of the bornt offer of the fat wethers/ & of the tallowe of fat beasies/ & the bloude of calues and lambes/ & of gootes haue not I willed. When you appere before my presence/ who hath sought these thinges of youre handes/ that you sholde walke in my haall: Offer no more offerynges in vayne. The bornynge of frãckensens abhorres my. The nyew mounthes/ & the saboth and other solempne dayes shall not I suffer Youre gaderinges to gether be wicked youre festyuall and nyew holy dayes dothe my soule hate/ & I maye not suffer thẽ/ I haue forborne thẽ w̃ laboure. And I when you shall stretshe fourth youre handes/ then shall I draue myne eyes from you/ and when you multiply youre prayer/ shall not I heare you. Be washen/ be cleane/ put fro myne eyes ẏ yll of youre thoughtes. Reste frõ doinge yll; learne to do well. Seake iugement/ helpe ẏ oppressid. Iuge ryghly ẏ fatheries: defende ẏ wedowes: & come & K correct my then sayeth God ẏ lorde And case be ẏ your wickednes & synnes I be lyke reade sylke/ they shall waxe whyte lyke snowe/ & they be reade lyke

F & God had not lefte vs his promisses his sprite and his worde/ we sholde all distroyed lyke as Sodoma.

G they be called princes of Sodoma/ for because they lyued so shamfully/ that their subgects knoweth to speake there of/ lyke as the synnes of the Sodomytes was manifeste.

H what haue &c.
These ware the oblacions of the olde lawe and their holy dayes/ the which pleasid not God without a ryghteous lyuynge. And in lyke maddar displeasis our outwarde workes without that we be accordinge the monition of this prophet be wasshen and purified/ & put out of oure hertes all wicked thoughtes/ and insue the workes the which the Prophet teachith vs here.

I when you shall &c. that is when you shall praye vnto my without stretlhed handes.

vermillion/they shall become whyte lyke woll. And you will/and yf you heare my/you shall eate ẏ good of M ẏ earth But and you will not/ & gyf you awaken my to wroth/then shall N the swor de deuoure you/for ẏ mouthe of ẏ Lorde hath spoken it. How is becomen a whore ẏ trew cite full of iugemēt/rygh tewesnes hath dwelt in hyr/but now dwels there morderers. Youre syluer is torned into skome/ & your wyne is min gled wẽwater. Youre princes be vntrew compaignons vnto theues: they do all loue gystes & rewardes/ & insuynge the geuynge agayne. They do not iuge the fatherles/ & the maters of ẏ wedous co meth not in vnto thē. Therfore sayth ẏ lorde God of ẏ hostes/ẏ stronge of Israel. Ach I shall O ease my of myne ene mys/ & I shall auenge me of myne enemys/ & I shall torne my hand to you & I P shall borne out ẏ rowsie & the skom/ vnto ẏ tyme ẏ it shall be pure/ & I shall take awaye all heates/ & I shall set you iuges agayne/lyke as they ware in ẏ be ginnynge/ & coūcelers lyke as they ware wont to be in olde tyme. After that shall you be called the cite of the ryghteous/a faythfull trew cite.

R correct my then/ yf so be that I do not heare you.

L be lyke &c. that is they maye not be so greate/ I shall weepe them oute all and forgeue them.

M. the earth/that is the heauen/the which is the lande of them that neuer dyeche.

N. the sworde deuou. that is/then shall I plage you mennyfoldely.

O of myne enemys/ that is of the yll rulers.

P shall the skome &c He promeses that he shall ones make pure & net his cherche his bryde from all fautes/ one parte here/but here after hoole in the nyewe Jerusalem/ for here shall euer the yll fysshes be mingled with the good vnto the euery ynde.

Hieremy in the fyrſte Chaptre.

The wordes of Hieremy the ſonne of Helchias of ỳ preaſtes ỳ ware in Anathoth/in ỳ lande of Beniamin. The worde of ỳ Lorde ỳ which was ſhoued vnto him in ỳ tyme of Joſie the ſonne of Amon/that was kynge of Juda in ỳ.xiij. yeare of his raygne. And it happened alſo vnto him in ỳ tyme of Joachim/the ſonne of Joſias kynge of Juda/vnto ỳ ende of the kynge of Ieruſalem/in the fyfte moneth. And the worde of ỳ Lorde is ſhoued vnto my: before the tyme that I faſhioned you in ỳ wombe/dyd I knowe you/ ere that you came fro: thens dyd I ſanctify you/ & I haue geuen you to ỳ hethen for a prophete. And I ſayde: Ay/ay/ay Lorde God ſee I can not ſpeake/for I am but a chylde. And the Lorde ſayde vnto my.

Do not ſaye I am a chylde/for vnto all thinges ſhall you go/where as I ſhall ſende you/and all that the which I ſhall commaunde you/ ſhall you ſpeake. Feare not their face/for I am with you to deliuer you ſayth the Lorde. And ꝑ Lorde put forth his hande/and touched my mouthe/and the Lorde ſayde vnto me. See I haue geuen my wordes into youre mouthe. See I haue put this daye ouer the hethens & kyngdomes/that you ſhall A drawe out/and merre/and diſtroye and waiſte and buylde and plante. And the worde of the Lorde came vnto me/ſayinge: Hieremy what ſee you? And I ſayde. I ſee a wakinge rode. And the Lorde ſayde vnto me: You haue ſeen well/for I ſhall watche vpon my worde/for I do that. And ꝑ worde of God was ſhouede vnto me the ſeconde tyme/ſayinge: What ſee you? And I ſayde/I ſee a ſpery reade pot/and B his face comes oute of the northe. And the Lorde ſayde vnto me/ C From the northe ſhall be ſhewed the yll/vpon all thē that dwels in the lande. For I ſhall gadder to gether all the kyndreds of the kyngdōs of ꝑ northe ſayth the Lorde/& they ſhall come/& euery one of them ſhall ſet his ſtoole in the entry of the gates of Jeruſalem/& rounde abou-

A drawe out & merr. that is that you ſhall announce thē/that ſome kyngdomes ſhall perilhe/& other ſhall ryſe vpayne.

B his face/that is the mouthe.

C from the northe came the kynge Nabuchodonoſor with all the kynges that ware ſubiect vnto him/for to diſtroye Jeruſalem.

te vpon all the wales/and in all the tou-
nes of Juda. And I shall speake with
the my iugemēts touchinge the wicked-
nes of the that haue forsaken my/ & haue
offerd vnto straenge goddes/and haue
adoured ꝑ worckes of their handes. You
then gyrde vp youre loynes/ & stande vp
& speake vnto the all it that I do cōman
de you. Feare not of their face/for I shall
not suffer that you shall feare their face.
For I haue geuen you this daye to a de-
fensid Eroune/and to a piller of steiele/
& to a wale of brasse/vpon all the lande
of the kynges of Juda/and his princes
and preastes/ & the people of the lande/
& they shall bataill agaynst you/but not
ouercome/for I am with you sayth the
Lorde/for to delyuer you.

I shall speake &c. that is/ the verdet that I haue geuē and the plages that I haue ordened to the toune shall come ouer them/that hath done seruice to the ydoles.

Like a well defended cite is inprenable in lykewyse was Hieremy also inprenable/for he had the lorde to helpe/ or els he myght not haue sufferd that sorrow lyke as Dauid sayth in the C and. xxvi. psalme/ without it be that the Lorde keape the cite in vayne watches he that keapeth hyt.

¶ Prayer.

Deareste Lorde the which neuer leste them that trusted stedfastly vpon you/and you shall neuer saye them naye/of it that we shall praye/with a stedfaste fayth & to oure soules helthe/in the name of thyne onely sonne Jesus Christe oure sauiour. We beseche you instantly/ that you witsaefe now also to be with them that dothe otter and showe youre holy worde & open

Psalm. xviij. their mouthe/and inspire them with youre holy goost. Let their sounde and voyce redounde all the worlde thorow/& the wordes the which you geue them/let thē rume to the ende of the worlde/let them insasiably preache youre rayngne/ & the kyngdome of heauen. And the rebell parsons that yet lyues after the despyte of the flesshe/ bringe them vnder the obeisance/& make them obedient vnto youre heauenly wordes/and vnto the gospell/stop the mouth of them/that of you/ & of youre mercy/& of youre seruaūts dothe speake euyll. And let not youre seruaunts faint to publisshe youre will/thorow yll speakynge of the wicked parsons/nor yet thorow the thretenynge of the worlde. And though it be þ they are aboundantly oppressid: let not their hertes fayle them. Be you with thē in all their labour with youre stronge hande/& will not leaue them in their persecution. And tho they haue it somtyme very harde/let not thē bydy hooly vnder feete/so that their persecuters dothe not reioyce/in the oppression of youre worde. But make youre worde the more glorios thorow their tribulations/ and open the hertes of them that do resiste the same/& witsaefe to infounde largly youre grace in them/so that they maye become youre elected vessels/& a tempell & sayethfull cite/where in you maye reste/ here in grace/and here after in euerlastinge glory.

ij. Thess. iij.

Ro. iij.

i. Cor. iij.

Esaie. i.

Baruch reades out of

¶ Heremy in the.xxxvi.Chap.

Baruch red out of the boke/the wordes of Hieremy/in the house of the Lorde/in the tresory of Samarias/Saphans the skriueners sonne/in the vppermoste lofte/in the entre of the nyeu gate of the house of the Lorde/that all the people hearde it. And when Micheas the sonne of Gamarias/the which was ẏ sonne of Saphan/had hearde the wordes of the Lorde out of the boke/then went he into the house of the kynge/vnto the tresor house of the skriuener. And see there sate all the princes/Elisama skriuener/Dalatas the sonne Semeir/ꝛ Eluathan the sonne of Achabor/ꝛ Gamarias the sonne of Saphan. And Micheas anounced thē all ẏ wordes/the which he had hearde. Baruch reade out of

the boke/in ẏ ears of ẏ people. Then so send all the princes/Judy ẏ sonne of Nathanias vnto Baruch/ sayinge: Take the boke in youre hande/the which you haue redde before the people/and come hedder. Baruch toke ẏ boke in his hande/ & came vnto him. And Judy sayde vnto him: Syt doune/ & reade this that we heare it. And when they had hearde the wordes/ware they all to geder ameruelled/ & send it vnto ẏ kynge. And they axed Baruch/how he had wryten these wordes out of his mouthe. Baruch sayde: These wordes spake he out of his mouthe/as tho he had redde thē/and I wrote thē w̄ yncke into ẏ boke. And the princes sayde vnto Baruch: Go and heyde you/you and Hieremy/that no man knowe where you are. And they be gone vnto ẏ kynge in the hall/ but they had geuen ẏ boke to keape in ẏ tresor house/vnto Elisame ẏ scribe. And they anounced ẏ kynge that he hearde it/all these wordes. And the kynge send Judy that he sholde fetshe that boke. And whē he had fet it dyd he reade it that the kynge hearde it/ & all ẏ princes that stode aboute him. And ẏ kynge sate in the winter house in the nynthe moneth: & before him stode a fyerewagen with bornynge coles. And when Judy had red thre or fower sydes/cot he the boke in peces with a penknyfe/ & cast it into the fyre ẏ was in ẏ wagen/to the tyme that it was hoole bornt: & they feared not/nor ẏ kynge rente not his clothes/nor none of all his seruaunts that hearde all

these wordes. Neuertheles Eluathan and Dalias/ and Gamarias sayde vnto the kynge/that he sholde not borne that boke:but he hearde not after thē. And the kynge cōmaunded his seruaunts/that they sholde take Baruch the scribe and Hieremy the prophet prisoners. But the Lorde had hydden them. Then came the worde of the Lorde vnto Hieremy/ after that ẏ kynge had bornte that boke out of the which Baruch had wrytten the reasons out of the mouthe of Hieremy/and spake:Take an other boke agayne/ and wryte all the afore sayde wordes therein/the which stode in the fyrste boke/the which Joakim the kynge of Luda had bornte. Thus sayth the Lorde:You haue bornte the boke/and haue sayde:Wherfore hath thou wrytten therin/that ẏ kynge of Babel sholde come and distroye this lande/ and make it in that mannar that there sholde nomore be there in nether men nor beastes.

¶ Prayer.

O Moste mealieste ⁊ longe sufferyngste Lorde oure God/frō whō floweth all mercy ⁊ pite/ we cōplaine vnto you out of oure herte(for you be onely oure truste ⁊ refuge in all oure neade) that ẏ wickednes of ẏ people hath not yet taken an ynde/but they persecute also thē that now dare tell them the truthe. They will not now heare but that the which is plesante vnto thē. They be not vnlyke vnto the people ẏ ware in the tyme of the prophete

Esaie. xxx. Esaias/for ẏ styrre you daye ⁊ nyght to wrothe. They be the chyldren that dothe not worckes of him ẏ which they saye to be their father. They be chyldren ẏ will not heare the lawe of their God.

Jo. viij. O Lorde/some reputes the messengiers of youre truthe/for fowles and ypocrites/⁊ they disdayne thē where they come/the other put thē in preson ⁊ to execucion/⁊ vnto thē is done so moche troubell ⁊ sorrow ẏ ther is almoste none ẏ dare speake

Math. We knowlege piteable Lorde out of ẏ grounde of oure herte/ that all this happens/for because that we haue so aboundantly offendyde youre fatherly goodnes.

Psalm. lxxxviij. But deare Lorde will thincke no more vpon oure olde misdeades/but let your mercy come forth quyckly/for you see how neadfull and how powre we be waxen.

Psalm. lxxxix. Witsaese ones to showe youre myght/and torne youre face towarde vs/ so that we maye be healed of you. Torne all wicked people vnto you: illumine all them that be blynded in their synnes/and geue thē knowlege of youre holy name: so that they maye conuerte them/and hence forth walke in the waye of youre cōmaundments: So that we

John. x. all to gedder dwell in one sheepfolde/ and that we all to gedder/maye haue you alone vnto oure Lorde and God/and that we maye be satiate of the fruycion of youre godly face/from euer to euerlastynge: Amen.

Ezechiel in the. xxxiiij. Chaptre.

The worde of the Lorde is come vnto my/ſayinge: Sonne of men/prophecy of the ſheepherds of Iſrael/prophecy/and you ſhall ſaye vnto the ſheepherds. This ſayth the God ꝑ Lorde: Woo be vnto ꝑ ſheepherds of Iſrael/that feades the ſelues. Be not the flockes fedde of the ſheepherds? You eate ꝑ mylke/& with ꝑ woolle haue you kouered you/& it ꝑ was fat/you kylled it/& you haue not fedde my flocke. It that was feeble haue not you made ſtronge: It ꝑ was ſyck/haue not you made whole: It that was broken/haue not you bounde. It that was outcaſte/haue not you brought agayne. And it that was loſte/haue not you ſoughte/but with cruelte and myght haue you cõmaunded. And my ſhea-

pe be then shatterde/for because there was no shepherde/& they be deuoured of the beastes of the aier & be gone astraye. My flocke haue wandered a syde vpon all mountaynes & vpon euery hey hyll/& in all feldes be my flockes shattered/& there was nobody that sought them. There was nobody (saye I.) that sought the. Therefor you shepherds heare ỳ worde of the Lorde. I liue sayth God ỳ Lorde/for therfor that my flockes be becomen a spoyle/& all my sheape be deuoured of all beastes/for because there was no shepherde/for my shepherdes haue not sought my flockes/but ỳ sheepherders fedde them selues/& my flockes haue not they fedde. Therfor you shepherdes heare ỳ worde of the lorde. I shall my selfe loke vpon the shepherdes/& demande my flockes of their handes/& I shall cause the stande syll/that they shall feade my flocke nomore. For the shepherdes shall nomore feade them selues/& I shall delyuer my flocke out of their mouthe/& she shall be hens forth nomore vnto the a meate. For this sayth the Lorde. I shall my selfe seake my sheape/& viset them. Like as a shepherde visets his flocke/when he is in the myddes of his shatterde sheape/euen so shall I viset my sheape/& I shall delyuer the of all places where they ware shattered in the daye cloudes/& derckines And I shall ledde the out of the people/& I shall gadder the to geder out of the lande/& I shall ledde the into their lande/& I shall feade the vpon the moun-

taynes of Israel/be the ryuers/& in all places of the lande/in the moste fruytfullyste pastures shall I fede and put them to pasture in/& vpon the hey mountaynes of Israel shall be their pastures/there shall they reste in the greene carbes/and they shall be fedde in fatte pastures vpon the mountaynes of Israel. I shall pasture my sheape my selfe/and I shall cause them to ley to gedder/sayth God the Lorde. It that was lost shall I seeke agayne: It that was of caste/ shall I bringe agayne: It that was feoble shall I make stronge: It that is fatte and stronge/shall I preserue/& feade it in the iugemēte. But you my flocke/ this sayth God the lorde. See I iuge betwene catell and catell/from wethers and gootes. And was not that sufficiēt to you/that you had fedde of the good pastures: Aboue that haue you troden the remnant with youre feete. And when you had dronken cleare water/then haue you made the other troubell with youre feete. And my sheape ware fedde with it that you had troden with youre feete/and it that youre feete had styred and troubeled/that dranke they. Therfore sayth God the lorde vnto you. Beholde I iuge betwyne the fatte and the leaue. For because that you haue thrust their sydes and shoulders/ and put with youre hornes the feoble catell/tyll they ware skatterd without/so shall I saue my flocke/ and she shall nomore be spoyled/and I my selfe shall iuge betwyne catell and catell. And I shall arayse

ouer them a sheepherde/the which shall feade them my seruaunt Dauid. He shall feade them/& he shall be vnto him a sheepherd: but the Lorde shall be vnto him a God/and my seruaunte shall be a captayne in the myddes of them. I the Lorde haue sayde/ I shall make with them a commaunde of peace/and I shall distroye the yll beastes of the feldes/and they that dwels in the wyldernes shall sleape frely in the woddes. And I shall set rounde aboute my hyll a blessynge/and in his tyme shall I sende small rayne/ there shall be raynes of blessynges. And the woode of the fealde shall geue his fruytes/and the earthe shall geue hyr grouynge/ and they shall be in their lande without doubte. And they shall knowe that I am the Lorde/when I shall haue broken the chaynes of their yocke/and when I shall haue delyuered them of the hand of them/that had dominion ouer them. And they shall be nomore a spoyle to the hethen/nor the beastes shall not deuoure the/ but they shall dwell fre without eny feare. And I shall rayse an excellente foode/and they shall nomore for the hongars sake be minnisshed vpon earthe/ and they shall beare nomore the reprouffe of the hethen. And they shall knowe that I the Lorde their God am with them/and the house of Israel shall be my people/sayth God the Lorde. But you my flockes/flockes of my pasture/be persons/and I am the lorde youre God/sayth God the lorde.

¶ Daniel in the thyrde Chaptre.

The kynge Nabuchodonoſor made a golden ymage the which was of thre ſkore cubites of heyght/ & ſix cubites of bredthe/ & ſet ỹ ſame in the fealde Duran. And Nabuchodonoſor ſent for all his lordes & gentyls that they ſholde come to hollowynge of ỹ ymage. And they be all gadder to gedder/ & ſtode before the ymage and the meſſagier. Vnto you all is ſayde/ when you heare the ſounde of the trompets/ recorders/ harpes/ waytes/ pſalteriēs fedels/ and other muſike. Then ſhall you fall doune/ and worſhippe this ymage. And they dyd ſo. And ſtreyght forth came there Chaldeēs for to accuſe the Iewes/ & ſayde vnto the kynge Nabuchodonoſor. Kynge/ euermore maye you lyue. You haue geuen

a cōmaundment/ ẏ all ẏ people sholde worshippe ẏ ymage/ when they sholde heare ẏ noise of ẏ sondrey musike/ ⁊ who ẏ dydde not so/ he sholde be caste into a hote burnynge fornayse. And there be Jewes/ the which you haue made ruelers/ vpon ẏ worke of Babylon called Sidrac/ Misach/ and Abdenago: these haue dispysed youre cōmaundment/ ⁊ they haue not worshipped ẏ ymage. And Nabuchodonosor was kyndlede Wanger/ ⁊ cōmaunded that they sholde be brought continently vnto him. And they be come. Then sayde Nabugodonosor to them/ is it true that you haue not worshipped the ymage which I haue set vp? now then see you be redy when you heare playe vpon ẏ instrumēts/ fall doune ⁊ worshippe the ymage/ but and you will not do the same/ you shall at the selfe oure be caste into ẏ burnynge ouen. And who is ẏ God that shall delyuer you out of my handes. They answerd ẏ kynge. We moste not answer you vpon this. Beholde the Lorde that we worshippe/ maye delyuer vs from the burnynge ouen/ ⁊ also o kynge from youre handes. And gyf it be ẏ he will not do so syr kynge: This be knowen vnto you/ that we do not worshippe youre goddes/ nor shall not adoure ẏ ymage which you haue set vp. And Nabugodonosor waxed angry/ and he changed in his face vpon Sidrac/ Misach and Abdenago/ ⁊ he caused ẏ ouen to be madeseuē tymes more hotter then it was wonte to be. And after ẏ cōmaundments of the kyn

ge ware they bounde/with hosen and shoone/& with
their clothes/& they ware caste into ỹ fornays. And ỹ
flame ỹ came out of ỹ fornays/hath slayne thē that ca
ste thē therin/& they fell bounde in ỹ myddes of ỹ fyre.
And they walked in ỹ myddes of the flame laudinge
& blissinge ỹ lorde. And Azarias stode & prayed thus/
& he opened his mouthe in ỹ myddes of ỹ fyer & sayde
Blessed & worshipped be you lorde/God of oure
fathers/& laudable and glorious is youre name
for euermore/for you be ryghteous/& all youre wor-
kes be true: youre wayes be strepght/& all youre iuge
ments be iuste: & for you haue done trew iuge-
mente after all that the which you haue brought
vpon vs/& vpon Ierusalem ỹ holy cite of oure fa-
thers. For in ỹ trueth & in the iugemēt haue you
brought it for oure synnes. For we haue synned
& done wickedly/that we wēte frō you/& we haue
trespassed in all thinges/& we haue not hearde
youre cōmaundmentes nor kepte thē/& we haue
not done ỹ which you had cōmaunded vs so that
it mpght be well vñ vs. Therfore all ỹ which you
haue brought vpon vs/& all ỹ you haue done vs/
that haue you done in a trew iugemente/& haue
delyuered vs in the handes of oure enemys the
which be wicked/& bad out of mesure/and trans-
gressers/& in the kynges hande/the which is
vnryghteous/and worsse then enny vpon all the
earthe. And now we maye not open the mouthe/

A This shall we vnderstāde spiritually/ of the tribulacion the which is now come vpon the holy cherche.

B The kynge is the fende the which seduces menny of oure holy congregacion.

we be waren a shame and a rebuke vnto youre seruaunts/ & vnto thē that serues you. We desyre you delyuer vs not for euer for thy names sake/ & do not skatter youre testamēt/ & take not from vs youre mercy/ for Abrahā youre electeds sake/ & Isaac youre seruaunt/ & Jacob youre holy/ vnto the which you haue promised/ to multiply their seede lyke ẏ sterres of heauen/ & lyke as the sande that is on the see syde. For lorde we be minnished C more then enny people/ & we this daye abasshed in all the lande for oure synnes sake. And in this tyme is there no D prince/ nor duke/ nor E prophete/ nor F bornt offer/ nor oblation/ nor bornynge of incense/ nor place of ẏ fyrste frutes for you/ so ẏ we myght fynde youre mercyfulnes. Let vs be resauid in a sorrofull soule/ and in a humble sprite. Lyke as in bornt offer of bollox & wethers/ or in thousands of fat lambes. Let oure offringes become suche in this daye in your eyes so that they maye be acceptable vnto you/ for no shamefastnes is vnto them that trustes in you. Shame vs not/ but do with vs youre meaknes/ and after the multitude of youre mercys/ and delyuer vs thorow youre wonderfulnes and gyf honore vnto youre name/ & let thē be ashamed/ they that doeth enny yll vnto youre seruaūts. Let thē be ashamed thorow youre myghtenes: so ẏ they maye knowe ẏ you be alone God ẏ Lorde/ and lordely vpon the roundnes of this worlde.

C behol de ho few be founde that be good christen.

D No prince/ that is few be founde that rule as the sheape ryght as they ought to do.

E fewe prophets that is preachers that do the preache godly worde out of a ryght sprite.

F bornt offer &c. these ware the offeringes of he olde lawe/ these coude not they offer then for they ware in Babylon.

And the kynges ſeruaunts helde not vp to mende the fyre in the ouen/in ſo moche that the flambe went aboue the fornays. xl. cubites hey/and ſhe brake oute/and bornte vp them that ſhe fande be ỹ ouen. And the angell of the Lorde is come vnto Azariam and his fellowes doune in the fornays: and bete the flambe oute of the fornays/and he made the myddes of the fornayſe lyke a cowcle blouynge wynde/ and the fyre hath nother touched nor horte them. And then theſe thre to gedder lauded and thancked God in the fornays/ſayinge:

Blyſſed be the Lorde God of oure fathers/and laudable and heyle exalted euerlaſtinge/ỹ blyſſed be the name of youre glory/which name is holy and laudable and heyle exalted tyll euermore. Blyſſed be you in the holy tempel of youre glory/ and very prayſefull and glorious out of meſure for euermore. Blyſſed be you in ỹ ſeate of youre realme/ỹ laudable out of meſure and exalted for euermore. Blyſſed be you that thorow ſepes the bottomles and ſytteſt vpon the cherubins/ỹ laudable ỹ fore exalted euerlaſtinge. Blyſſed be you in the firmamente of ỹ heauen/ỹ praiſefull and glorious euerlaſtinge. Blyſſe the Lorde all his workes/lau de him and exalte him euerlaſtinge. Blyſſe the Lorde all angels of the Lorde/praiſe and exalte him for euermore. Blyſſe ỹ Lorde you heauens/laude and exalte him euerlaſtinge. Blyſſe the Lorde all the

waters that be aboue the heauens/praise. & exalte him for euermore. Blysse the Lorde all the powers of the Lorde/praise him and exalte him euerlastinge. Blysse the Lorde sunne and moune. Blysse the Lorde the sterres of the heauen. Blysse the Lorde dusterayne and dew. Blysse the Lorde all gods sprites. Blysse the Lorde fyer and heate. Blysse the Lorde colde and sommer. Blysse the Lorde dew and ryminge. Blysse the Lorde froste and colde. Blysse the Lorde yse and snow. Blysse the Lorde nyght and daye. Blysse the Lorde lyght and derckines. Blysse the Lorde lyghtenynge and clowdes. Earthe blysse the Lorde/praise and exalte him euerlastinge. Blysse the Lorde hylles and mountaynes. Blysse the Lorde all it that springes out of the earthe. Blysse the Lorde fountaynes. Blysse the Lorde see and ryuers. Blysse the Lorde whailles/and all it that styrres in the waters. Blysse the Lorde the byrdes of heauen. Blysse the Lorde all beastes and catell. Blysse the lorde chyldren of men. Israel blysse the lorde/laude and exalte him for euermore/preastes of the lorde blysse the lorde. Blysse the lorde seruaunts of the lorde. Blysse the lorde holy and humble of herte. Blysse the lorde Anania/Azaria/Mizael laude and exalte him for euermore. For he hath delyuered vs from

All creatures of the lorde they praise the lorde for whē men beholde howell be they made moste they laude and praise the lorde & creator that hath so meruelonsly & wysly hath creatid them.

hell/and saued from death. And he hath pre-
serued vs of the myddes of the bornynge flam-
bes. Confesse the lorde for he is good/and
worldes oute ynde is his mercyfulnes.
Blysse all godly/the Lorde God of goddes/
praise him and confesse him/for euermore is his
mercyfulnes.

Then meruey led Nabugodonosor/and sto-
de vp quyckly/& sayde vnto his nobles. Haue not
we caste three men fetterde in the myddes of the
fyer? They answerde. Yes for sowthe o kynge.
The kynge sayde: Beholde I see foure men vn-
bounde walke in the myddes of the fyer/& they
haue no horte/and the fysnemy of the fourthe is
lyke vnto the sonne of God. Then went Nabu-
godonosor to the dore of the fornays of the bor-
nynge fyer/and sayde: Sidrac/Misac and Abde
nago/seruaunts of the heyeste God/go forth/
& come. Streght forth ye they come forth from
the myddes of the fyre/and all the nobels of the
kynge hath mercked these men/that the fyer had
had no myght on their bodys/and that the hea-
re of their heades was not borne. And Nabugo-
donosor creyed out a loude. Blyssed be ỳ God
of Sidrac/Misach/and Abdenago/the which
hath sent his angell/and hath delyuered them/
that beleaued in him.

Daniel is delpuered out of

¶ Daniel in the.vi. Chaptre.

DArius hath ſet thre princes ouer the honderd and.xx.lordes/that had the rule of his realme/and Daniel was one of the thre/and he paſſed them all in wyſdome/for the ſpryte of God was more plenteous in him/and therfore tought the kynge to ſet him ouer his whole realme. For ꝑ cauſe ſought the Princes and Lordes an occaſion agaynſte Daniel/but they coude fynde none/without it ware/ſayde they: Touchinge the lawe of his god. Then went they to the kynge/and deſyred that he ſholde confirme that all the uppermoſte ſtates of his realme had concluded/to witte/that noman ſhall deſyre nothinge of nobody nor of enny God with in.xxx. dayes/then of the kynge. And who

ſholde do the contrary/ſholde be caſt in the denne with ỹ lyons. The kynge dydde confirmed this. But Daniel beynge in his chambre/ with open wyndowes knyelde to Ieruſalem warde/ ỹ made his petycion threis a daye/lyke as he was wonte to do before. And this is perceaued of the lordes/ ỹ they haue accuſed him before the kynge/where for the kynge was ſory/ ỹ he dydde his beſte tyll the ſunne ſet/for to delyuer Daniel/but his lordes ware to ſore agaynſte him/and he cauſed Daniel to be caſte into the denne of the lyons. And ỹ kynge ſayde vnto Daniel: Youre God which you do alwayes worſhippe/he ſhall delyuer you. And there was a greate ſtone brought/and was layde vpon the denne/and was ſealed with his ryngе/ ỹ with the ryngе of his nobles/for becauſe there ſhold be nothinge done agaynſt Daniel. And the kynge went home warde/ ỹ went to ſleape without ſopper/and his ſleape went from him. In the morynge roſe he early/and he went quyckly to warde the denne/and creyed vnto Daniel with a weapinge voyce: Daniel ſeruaunt of the lyuynge God/youre God the which you alwayes ſerue/ hath not he beyne able to delyuer you from the lyons? And Daniel anſwerd. O kynge euer moſte you lyue/my God hath ſent his angel/and he hath ſtopped their mouthes/and they haue not gryued my/for I am founde afore them and afo-

re you ryghteous / and I haue done none yll. And the kynge was greatly reioyced and caused Daniel to be set out/and in him ware no woundes founde / for he had beleaued in his God. And after the cõmaundment of the kynge/ware they that had accused him with their wyues and chyldren cast into the denne of the lyons/ & they came not vnto the pauement of the denne / tyll the lyons caught them and deuoured all their bones. ¶ Prayer.

Moste amiable ste lorde/whoos eyes standes euer open/for to beholde the humble & holy spyrite of the ryghteous/and youre eares herkens euer after their prayer. You haue bene wonderfully piteable ouer Daniel youre seruaunte/for he trusted not vpon him selfe/but onely in you/ & who is he ỹ myght escape the clawes of a lyon thorow his awne myght & stręght But he had all his refuge and confidence vpon you / and after his beleafe is comen vnto him. Beholde deare lorde how ỹ wicked feynde layeth snares for vs/and lyke as a rorynge lyon dothe circuyte oure soules/for to deuoure thẽ. Witsafe to bynde to his mouthe/and caste him vnder the feete. Make safe them that trustes in you/ keape vs from them that be stobborne agaynst youre myght/and let oure enemys gytte no dominion ouer vs.

¶ Daniel in the .xiij. Chaptre.

There dwelt a man in Babylon/called Joachim: that toke a wyfe/whose name was Susanna (the doughter of Helchias) a very fayre woman/and such one as feared God. Hyr father & hyr mother also were godly people/& taught their doughter accordinge to ỹ lawe of Moses. Now Joachim (hyr husbande) was a grete ryche man/& had a fayre orcharde toppinge vnto his house. And to him resorted the Iewes comonly/because he was a man of reputacion amonge them. The same yeare were there made two iudges/such as ỹ Lorde speaketh of All the wickednesse of Babylon/cometh from the elders (that is) from the iudges/which seme to rule the people. These came oft to Joachims house/& all

suche as had eny thinge to do in the lawe/came thyther vnto thē. Now the people came agayne at after noune: Susanna wente into hyr husbandes orcharde to walke. The elders seynge this/ þ she went in daylie and walked: they burned for lust to her/yee they were almost out of their wittes/ & cast doune their eyes/that they sholde not se heauen/ner remember/that God is a ryghteous iudge. For they were both wounded w̄ the loue of her/nether durst one shewe another his grefe. And for shame/they durst not tell her their inordinate lust/that they wolde fayne haue had to do w̄ her. Yet they layed wayte for her carnestly from daye to daye/that they myght (at the leest) haue a spyght of her. And þ one sayde to the other: Vp/let vs go home/for it is dyner tyme. So they wente their waye from her. When they returned agayne/they came to gether/enquiringe out þ matter betwixte them selues: yee the one tolde the other of his wicked lust. Then apoynted they a tyme/when they myght take Susanna alone.

It happened also þ they spyed out a cōuenient tyme/when she wente forth to walke (as hyr maner was) & no body w̄ her/but two maydēs/& thought washe her selfe in the garden/for it was an hote season: And there was not one person there/excepte the two elders/that had hyd thē selues/to beholde her. So she sayde to hyr maydens: go fet me oyle & sope and shut the orcharde doore/that I maye washe me.

And they dyd as the bad thē/ & ſhut ꝑ orcharde doꝛe/ & wēte out thē ſelues at a backe doꝛe/to fet ꝑ thinge ꝑ ſhe had cōmaunded:but Suſanna knewe not/ꝑ the elders laye there hyd within. Now when ꝑ maydēs were gone foꝛth/ꝑ two elders gat thē vp/& ranne vpō her/ſapenge:now/ꝑ orcharde doꝛes are ſhut/ꝑ no mā can ſe vs:we haue a luſt vnto ꝑ/therfoꝛe conſent vnto vs/& lye wꝺ vs. Yf thou wilt not/we ſhall bꝛinge a teſtimoniall agaynſt ꝑ:that there was a yonge felowe wꝺ the/& that thou haſt ſent awaye thy maydēs from the foꝛ ꝑ ſame cauſe. Suſanna ſighed/& ſayde: Alas/I am in trouble on euery ſyde. Though I folowe your mynde/it will be my death:and yf I conſent not vnto you/I can not eſcape youre handes. Well/it is better foꝛ me/to fall into your handes without ꝑ dede doinge/then to ſynne in ꝑ ſyght of ꝑ Loꝛde:& with that/ſhe cryed out wꝺ a loude voyce:the elders alſo cryed out agaynſt her. Then ranne there one to ꝑ orcharde doꝛe/& ſmote it open. Now when ꝑ ſeruaūtes of ꝑ houſe hearde ꝑ crye in ꝑ orcharde/they ruſſhed in at ꝑ backe doꝛe/to ſe what ꝑ matter was. So when ꝑ elders tolde thē/the ſeruaūtes were greatly aſhamed/foꝛ why there was neuer ſuche a repoꝛte made of Suſanna. On the moꝛow after came ꝑ people to Ioachim hyꝛ houſbande/& the two elders came alſo/full of myſcheuous ymaginaciōs agaynſt Suſanna/to bꝛinge her vnto death/& ſpake thus beforе ꝑ people: Sende foꝛ Suſanna ꝑ doughter of Helchias/Ioachims wyfe

And immediatly they sent for her. So she came with her father & mother/hyr children and all her kynrede Now Susanna was a tender person/& maruelous fayre of face. Therfore ẏ wicked men cõmaunded to take of the clothes frõ her face (for she was couered) that at ẏ lest/they myght so be satisfied in hyr beautie Then hyr frendes/yee & all they ẏ knewe her/began to wepe. These two elders stode vp in ẏ myddest of the people/& layed their handes vpon ẏ heade of Susanna: which wepte/& loked vp towarde heauen/for hyr herte had a sure trust in ẏ Lorde. And ẏ elders sayde: As we were walkinge in ẏ orcharde alone/this woman came in wt hyr two maydẽs: whõ she sent awaye frõ her/& sparred ẏ orcharde doores. With ẏ/a yonge felowe (which there was hyd/) came vnto her/& laye wt her. As for vs/we stode in a corner of the orcharde. And whẽ we sawe this wickednes/we rãne to her: & perceaued/ẏ they had medled together: but we coude not holde him/for he was stronger then we: thus he opened ẏ doore/& gat him awaye. Now when we had takẽ this womã/we ared her/what yõge felow this was: but she wolde not tell vs. This is ẏ matter/& we be witnesses of ẏ same. The comõ sorte beleued thẽ as those ẏ were the elders & iudges of ẏ people/& so they condẽned her to death. Susanna cryed out wt a loude voyce/& sayde: O euerlastinge God/thou sercher of secretes/thou ẏ knowest all thinges afore they come to passe: thou wotest/that they haue borne false

wytnes agaynst me: ⁊ beholde/ I must dye/ where as I neuer dyd eny suche thinges/ as these men haue maliciously inuēted agaynst me. And ẏ Lorde hearde hyr voyce. For whē she was led forth to death/ the Lorde raysed vp ẏ sprete of a yōge chylde/ whose name was Daniel/ which cryed wͭ a loude voyce: I am clene frō this bloude. Then all ẏ people turned them towarde him/ ⁊ sayde: What meane these wordes/ ẏ thou hast spoken? Daniel stode in ẏ myddes of thē/ ⁊ sayde: Are ye suche fooles (O ye chyldrē of Israel) ẏ ye can not discerne? Ye haue here condēned a doughter of Israel vnto death/ ⁊ knowe not ẏ trueth wherfore: Go syt on iugement agayne/ for they haue spoken false wytnesse agaynst her. Wherfore ẏ people turned agayne in all ẏ hayst. And ẏ elders (that is ẏ principall heades) sayde vnto him: come syt doune here amōge vs/ ⁊ shewe vs this matter/ seynge God hath geuen ẏ as greate honoure/ as an elder. And Daniel sayde vnto thē: Put these two asyde one frō another/ ⁊ then shall I heare thē. Whē they were put a sunder one frō another/ he called one of thē/ ⁊ sayde vnto him: O thou olde cāckerde carle/ ẏ hast vsed thy wickednesse so longe: thyne vngracious dedes which thou hast done afore/ are now come to lyght. For thou hast geuē false iugemētes/ thou hast oppressed ẏ innocēt/ ⁊ lettē ẏ giltie go fre/ where as yet ẏ Lorde sayeth: The innocent ⁊ ryghteousse thou slaye not. Well then/ yf thou hast sene her/ tell me/ vnder wh at tree sawest thou thē talkinge together? He answered: Vnder a Molbery tree

And Daniel sayde: very well: Now thou lyest euen vpon thyne heade. The messaunger of the Lorde hath receaued the sentence of him/ to cut the in two. Then put he him aside/ & called for the other/ & sayde vnto him: O thou seede of Canaan/ but not of Juda: Fayrnesse hath disteaued the/ & lust hath subuerted thyne herte. Thus dealte ye afore wt the doughters of Israel/ & they (for feare) consented vnto you: but the doughter of Juda wolde not abyde youre wickednesse. Now tell me then/ vnder what tree dydest thou take them speakinge together? He answered: vnder a pomgranate tree. Then sayde Daniel vnto him: very well/ now thou lyest also euen vpon thyne heade. The messaunger of ꝑ Lorde stondeth waytinge with the swoorde/ to cut the in two/ and to slaye you both. With ꝑ/ all ꝑ whole multitude gaue a greate shoute/ and praised God/ which alwaye delyuereth thē that put their trust in him. And they came vpon ꝑ two elders (whō Daniel had cōuicte wt their awne mouth: that they had geuen false witnesse) & dealte wt them/ euen lyke wyse as they wolde haue done with their neyghbouresse: Yee they dyd accordinge to ꝑ lawe of Moses/ & put thē to death. Thus the innocēt bloude was saued ꝑ same daye. Then Helchias & his wyfe praised god for their doughter Susanna/ wt Joachim hyr housbande & all ꝑ kynrede: ꝑ there was no dishoneste founde in her. From ꝑ daye forth was Daniel had in greate reputacion in the syght of the people.

Ozeas begate two

The worde of the lorde came vnto Ozee the sonne of Beery in ye tyme of Ozias/Ioathan/Eezechiā kynges of Iuda: & in ye tyme of Ieroboā ye sonne of Ioas kynge of Israel. Fyrste of all hath God spokē vnto Ozee/ & sayde: A Go/ & take a harlot to youre wyfe & gette chyldren by her. For ye lande hath B cōmitted grete whordō agaynst the Lorde. And he is gone/ & hath takē Gomer ye doughter of Ceblaim/ & she hath conseauyde/ and brought forth a sonne. And the Lorde sayde vnto him: Call his name Iezrael: for yet a lytell C & I shall visette ye bloude of Iezrael vpon ye house

A Fyrste when s. Ierome sayth in the ploge the which he wryttes vnto Pānachiū vpō this boke/ is this story neuer happened. Ozeas hath neuer maryed the whore/ but it is wrytten pphetesly euen as tho it ware happened/ so/ for the mysteris sake that are hydden there in.

B shall the whore that is/ shall leane the Lorde/ & serue the ydoles and his awne voluptuosnes.

of Jehu/ & I shall cause to reste ẏ raygne of the house of Israel. And vpon ẏ daye shall I breake in peces ẏ bowe of Israel in ẏ vayle of Jezrael. And she consaued ones agayne & brought forth a doughter. And ẏ Lorde sayde vnto him: Call hyr name without mercy/ for I shall be D nomore mercyfull ouer Israell/ but I shall forgytte hyr & of ẏ house of Juda shall I haue mercy/ & shall preserue it in their Lorde & God/ & not in ẏ bowe/ or sworde/ or horse/ or horsemen. And she E hath beyne wened wt out mercy & she hath consauyd & brought forth a sonne. And he sayde: Call his name/ not my people: For F you be not my people/ & I am not your God. And ẏ noumbre of ẏ chyldren of Israel shall be lyke the sande of ẏ see/ the which is out of mesure/ and it shall not be tolde. And it shall be vpon the place where shall be tolde hyr/ you be not my people: There shall be tolde hyr/ Chyldren of the lyuynge God. And the chyldren of Juda/ & the chyldren of Israel shall gadder to gedder/ and they shall set a heade/ and they shall climme from the earthe/ for greate is the daye of Jezrael.

C Here is before sayde that Jehu had done vengeaunce ouer the innocent blonde of Naboth the which was shedde in the fealde of Jezrael/ sholde also perisshe/ & be caste awaye for because he walked not right wysly: and that the kyngdome of Israel sholde go to nought & sholde not conne resiste his enemys.

D In maner of speakinge was not he mercyfull vnto hyr/ & delyuerd hyr not out of the handes of the Assyriēs/ lyke as he delyuerd the kyndred of Juda.

E She hāth bene wened &c. that is/ Israel hath nomore sucked the brestes of the worde of God/ & of comforte but is departed frō God/ & is ledde into preson.

F you be not my people &c. That be we now bow the chyldrē of Israel or very few of thē do the beleaue in Christe. And other that

had no promeſſes of Chriſte. That be the hethē/vnto thē is the wor
de of God preached/& they haue receaued it/& be the ryght chyldrē of
Abrahā/for they enſew Abrahās beleafe. So that they the which
ſemed to be farre ſeparate from the Lorde/are now called the people/
& chyldren of the lyuynge God. And they that now beleaue of the
kyndred of Iſrael/& we that be of the hethen/haue but one heade/the
which is Chriſte/the which hath ioyned bothe the walles to gedder/
lyke a cornerſtone. And they ought now to clymme vp from the ear
the/& to diſpyſe all that the which is here pleſante/& reſe with Chri
ſte in a ſpirituall lyfe. For the daye of the Lorde is meruelous and
greate/wherin that he hath venged the bloude of Jezrael/that is of
the kyndrede of the Lorde/the which the fende had powred out ſo
cruelly. But his power is all taken awaye from him/and his heade
is broken him cleane in peces.

The wordes of Amos/the which was amon
ge ỹ ſheepherds of Tecua/the which he hath
ſeen vpon Iſracll/in ỹ tyme of Ozias kynge
of Iuda/& in ỹ tyme of Jeroboā/ſonne of Joas ỹ kyn
ge of Iſrael/the .ij. yeare before the earthe quakinge.

And he sayde: The Lorde shall A rore from Syon/ & from Jerusalem shall he geue his voyce/ B & the pastures of the sheepherds hath beyne sory/ & ẏ top of Carmelus is wedderid. This sayth the Lorde/ C vpon ẏ thre misdeades of Damasco/ & vpon the fourth shall D not I cōuerte him/ E for because ẏ they haue threshed Galaad with yeron flailles. And in ẏ house of F Azasel shall I sende ẏ fyer/ & it shall deuoure ẏ houses of G Benadab/ H & the bolte of Damasco shall I breake in peacis/ & the indweller shall I skatter from ẏ fealde of the ydolle/ & they ẏ beare ẏ septer skatter from ẏ house of his voluptuosnes/ & ẏ people of Syry shall be caryed ouer Cyrene sayth ẏ Lorde. Vpon ẏ thre misdeades of Gaza/ & vpon ẏ fourth shall not

A In Syon of Jerusalem/ was the arke & the tempell/ and therin was it named that he dwelt/ & therfore sayth the ꝓphete/ that he sholde sende his plages out of Syon.

B the pastures &c that is the kyngdomes/ where agaynst he dothe here prophecy/ shall be set at nought & distroyed.

C vpō the thre mis. that is lyke in the Gospell is cōmaunded: that you shall firste warne the misdower betwene him/ & you/ & gyf he will not amendehim/ that then one sholde take two witnesses/ & after that showe it to cherche/ and he will not yet heare therafter/ that then he sholde be reputed for a hethen/ & for an open stobborne synfull creature. D not cōuerte/ that is/ receaue in my grace: for because he is herdened & routed in his synnes/ that he shall desyre no grace of my. For how greatly & how often that enny body hath synned/ and gyf he can desyre mercy/ he shall gytte it of God. E for because they haue Galaad. &c. that is for because they had ouerfallen the people of Galaad with greate oppression.

F Azasel/ that was the kynge of Syry.

G Benadab/ that was he that became kynge after Azasel.

H & the bolte &c the prophet geues knowlege how that Damascus the heade cite of Syry/ sholde be distroyed/ & the people caryed awaye presonners/ frō the place where as they ware wōt to do their ydolatry/ & that their kynge sholde be slayne. And that is fulfilled. iiij. reg.

I conuerte him/for because that they I haue brought ouer ẏ parfaicte preson/because ẏ they sholde close hyr in Idumea. And I shall sende fyer in the wall of Gaza/and it shall borne their houses/ & I shall skatter the indweller from K Azoto/ & he ẏ bears the septer of Ascalon/ & I shall torne my hande vpō Accaron/ & the reste of ẏ Philistiens shall perishe/sayth God ẏ lorde This sayth ẏ Lorde/vpon ẏ thre synnes Tyry/ & vpon the fourthe/shall I not conuerte thē/for because that they haue closed ẏ parfaicte preson in Idumea/ L & they haue not remembred the comnant of the bretherne. And I shall send the fyer in the walles Tyry/ & it shall borne their houses.

I the pfaicte pres. that is/after that the Israelytes ware takē presonners of thē of Assyry/then hath the Philistiēs/ where of Gaza was the heade cite / the other the which was flede ware taken & solde for sklaues vnto the Idumeēs. And thus haue they fynisshed it that lacked of the preson of the Israelytes.

K Azoto/Ascalon/ Accaron/these ware all cites of the Philistiens.

L not the comnāte of the brethren &c. that is of the freudshyppe that was wont to be betwyne Salomon the kynge of Israel/and Hyrām the kynge of Tyrus/the which loued eche other/as tho they had bene two brethren. Amos.ij.Chap.

Upon the thre misdeads of Juda/ & vpon ẏ fourthe shall not I cōuerte thē/for he hath disdayued ẏ lawe of the lorde/ & hath not kept his cōmaundments/for their ydoles after whome their predecessors had walked/ had desauid thē. And I shall sende fyer in Juda/and it shall distroye ẏ houses of Jerusalē. This sayth ẏ lorde: Vpon the thre misdeades of Israel/ & vpon the fourthe shall not I conuerte him/for they haue solde the rygh-

teous for monne & for showes ẏ poore. A They robbe in peaces/vpō the duste of ẏ earth/& they shunne ẏ waye of the humble. B Beholde I shall torne amonge you lyke as a carte do the torne layden w̄ they. C And the swifte shall not fle/& the stronge shall not keape their strenghte/& the myghte shall not defende his lyfe. And he ẏ is hardy of herte amonge the stronge/he shall fley naked in that daye/sayth the Lorde.

A They robe in peacis. &c. that is/they do vnto the poore all the veracion that they can. B I shall torne &c Lyke a carte that is to sore ladē cryeth/euen so shall I let my be hearde/& crey & punnishe you/for you be to inobedient & you creade vnder fete and leaues my/& my cōmandmēts C And the swifte. that is none so bolde/so wyse/so hardy that his hardynes or wysdome shall maye preuayle him/when the Lorde shall sende his plages ouer him. Now vailliant or stronge that euer they be/their vtermoste remedy shall be that they do not resiste the enemys but flee naked and bare/leuynge behynde their armes/& all thinges that they posseded/so that they myght so muche the lyghtlier & sowner escape the correctiō & the plages of god

Prayer

Piteable Lorde/longemynded/& mennyfolde be youre mercys. You haue geuen vs thorow youre infynite goodnes/ that we in ẏ same gooste/the which descendyd vpon your beloued sonne Jesu Christe oure sauiour/in the baptyme of.s.John/in ẏ Jordane/that we call vnto you/heauenly father. You receaue in grace all thē that hath synned agaynst you/not only threis or foure tymes/but also vpon one daye thre skore &.x. tymes seuen tymes/as farforth as they seeke mercy of youre fatherly goodnes. Witsaefe to

Math. xviij.

meake lorde to caste your eyes vpon vs feoble vessels full of synnes & faultes/the which be neuertheleſſe the worckes of youre handes/will not caſte vs awaye for ỹ multitude of oure miſdeades. For tho be it merciefull father/that oure ſynnes be multiplyed without nombre/neuertheleſſe thorow youre grace do we knowe you/& inclcane lowly before youre feete/prayinge with inwarde herte/that you will ſhowe vnto vs youre chyldrē youre fatherles mercy. And how be it louynge lorde ỹ it pleaſith you/to chaſten vs here in this worlde. For our mo bedience & ſynnes ſake/neuertheleſſe will not leaue vs in oure ſorrow/& let not ỹ diſpaire ouercome vs But geue vs grace/that we call vpon you/and be with vs in all oure tribulatiōs/and ſende vs helpe & ſtrenght out of youre holy dwellinge place/& kea pe vs lyke as ỹ ball of the eye/and defend vs vnder the ſhadowe of youre wynges/ſo ỹ we be not ſupped vp wt ſorrow/and come to impacience. But let vs abyde ſtedfaſte truſtinge vpon youre mercy/the which dothe farre paſſe oure feoblenes: ſo that all the ſame the which you will ſend vnto vs/maye ſtande vs in ſteade/and maye be profytable/ for you receaue no ſonne/without he haue fyrſte borne pour fatherly correction/the which you do not ſende vs after oure deſerupnge knowynge the shapinge wherof we be made: but let ſhyne vpon vs youre greate mercy thorow Chriſt Jeſu: amen.

Pſalm. lxxix.

Pſalm. xix.

ỹ. Co. ỹ

i. Cor. x

Jonas is caste into the see.

Jonas in the fyrste Chaptre.

The worde of God is come vnto Jonam/ the sonne of Amathi/ sayinge: Stande vp/ & go in to ỳ greate cite of Niniue/ & preache there/ for/ hyr yll is come before my. And Jonas rose/ for because ỳ he sholde fle from ỳ face of ỳ Lorde into Tharsis. And he wēt to Joppe/ & there founde he a shippe that sayled to Tharsis. But ỳ Lorde sent a greate wynde in ỳ see/ & it werid a greate tēpeste/ so ỳ the shippe was in doubte of brekinge/a sonder. And ỳ mariners fea= red/ & they called to their god. And they caste ỳ vessels into the see that ware in the shippe/ for because that it myght be lightened. And Jonas was gone doune be= neth in the shippe/ & he slepte very hartely: And the pylote went to him/ & sayde: What sleape you now?

Aryse and call vpon youre God/that parauenture he will remēber vs/ & that we dydde not perishe. And ẏ one sayde vnto the other. Come let vs caste lottes/so that we maye knowe/wherfore this yll cometh vpon vs. And ẏ lot fell vpon Jonam. And they sayde vnto him: Showe vs wherfore this troubell cometh vpon vs. What is youre occupacion? & which is youre contre/whether go you/ & of what people be you. And he sayde vnto thē/I am an Hebrue/ & I doubte the Lorde God of heauen/the which hath made see and lande. And they ware afearde sore out of mesure/ & sayde vnto him: Wherfore do you this? for they knew well ẏ he ranne awaye from the face of the Lorde/for he had tolde it thē. And they sayde vnto him: What shall we do/that the see maye cease from troblynge vs? (for the see was troublous and ranne vp agaynst them). And he sayde vnto thē. Take my and cast my into the see/ & then shall she be stille. For I knowe well that for my sake this greate tempeste comes vpon you. And they rowede for to come a lande/but they coulde not/for the see wente to hey and wroght to sore vpon thē. And they called to the Lorde/sayinge: We praye you Lorde/let not vs perishe/for ẏ lyfe of this man/ & geue not his innocēt bloude vpon vs/for lyke as you please/so is it happened. And they caste Jonas into the see & she waxed quyete & still forthwith frō hyr raygynge.

And ẏ Lorde prepared a greate fyshe/ẏ which sholde swallowe vp Jonas. And Jonas was in ẏ belly of

of the fyshe thre dayes and thre nyghtes. And Jonas hath prayde out of ẏ belly of the fyshe/vnto the Lorde his God & hath sayde:

I haue creyde in my troubell vnto the Lorde/& he hath hearde my/from the A belly of hell haue I called/and you haue hearde my voyce. You haue caste my into the depthe/in the herte of the see/the streame hath set my aboute/all youre waues & golfs are gone ouer my. And I haue sayde/ I am caste awaye from the syght of youre eyes/ B I shall neuerthelesse see agayne youre holy tempell. The waters hath rounded my aboute/ C tyll vnto my soule/the bottomles hath bewaeued my/ the see hath couerde my heade. I am soncken doune tyll vnto the D nedermoste of the mountaynes/ E the boltes of the earthe hath enclosed my for euer/& you my Lorde God/ shall lyfte vp my lyfe from destruction. When my soule was oppressid within my/haue I had remembraunce of the Lorde/so that my prayer sholde come/vnto youre holy tempell. Who that in vayne dothe truste vpon vanyte/he shall F leaue his mercy. But I shall offer vnto you in the voyce of praise/and I shall paye the Lorde all that I haue promised for my saluacion.

A the belly of hell/ calles he the belly of the fishe/ye which was very bygge/ & wherein it was very dercke.

B he trusted yet to come to Jerusalem in the tempel

C that is I was in perill of death.

D the routis of the hylles comes often in the bottom of the see

E the boltes of the earthe. that is I laye vpon the deypeste of the earthe/ where it semed to be impossible for euer to come out agayne.

F mercy that is the Lordes mercy.

¶And the Lorde hath commaunded the whaple/ and he hath vomished out Jonam vpon the lande.

And the worde of the Lorde is come the seconde tyme vnto Jonas/ sayinge: Stande vp and go vnto Niniue ỳ greate cite/ & preache there in ỳ preachinge which I speake to you. And Jonas is rysen/ & is gone to Niniue/ after the worde of the Lorde. And Niniue was a greate cite/ of three dayes iorney. And Jonas began to go in ỳ cite/ the waye of one dayes iorney/ & he cryed/ & sayde: Yet .xl. dayes & Niniue shall perishe. And the men of Niniue hath beleaued in the Lorde/ and haue proclamed a fastinge/ & they haue clothed thē with sackes from the heyeste vnto the loweste. And ỳ worde is come vnto the kynge of Niniue/ & he is rysen from his seate/ & he hath caste his garment awaye from him/ and he hath clothed him with a sacke/ and he sate in the asches. And he cryed/ and sayde in Niniue out of the mouthe of the kynge & out of the mouthe of his princes/ sayinge: People/ and catell/ oxen and beastes/ shall taiste no meate/ & they shall not be fedde/ & drincke no water/ & they shall be clothed with sackes/ as well the people as the catell/ and they shall crye vnto God with greate myght/ and euery man torne him from his yll waye and from the wickednes the which is in his handes. Who wote whether God tornede/ and dydde forgeue vs that/ & that he turned agayne from the fyre of his wrothe/ and that we dydde not perishe.

¶ Prayer.

Almyghte/euerlastinge mercyfull God/you be ꝑ vppermoste good/of whom all goods dothe flowe without whome nothinge is good. All youre worckes be mercy & grace/lyke as you haue shewede vnto thē of Niniue(the which thorow their greate synnes / ware thretened of youre godly ryghtwesnes/thorow youre seruaūt Ioh.iij. Jonas/to perishe after.xl.dayes. But youre incō-prehensible goodnes will euer that the synner do cōuerte him vnto his lorde God/for he is meake & mercyfull/he lets his sunne shyne vpon ꝑ good & badde/& sends rayne vpon ꝑ ryghteous and vn-Luc.vi. ryghteous/so ꝑ he myght flatter thē/vnto ꝑ good Luc.v. nes/& vnto knowlege of his loue/& he dothe tary because he sholde be mercyfull vnto ꝑ synnar/for lorde you hate nothinge of ꝑ you haue creatide/ Esaie. but you be mercifull vnto all. And you forgeue all xxx. mēs synne thorow penmāce. Sap.xi. You haue styred the herte of ꝑ kynge of Niniue and all his princes/so ꝑ they haue cōuerted thē vnto you & done pennance trustinge vpon youre endles mercy. Witsafe dea re lorde to assiste vs also vō youre grace/ꝑ be so full of synnes/ꝑ we do not vnderstande thē:so ꝑ we al so torne vnto youre mercy/& in repentāce of oure synnes maye do suche pennance/that the maye be plesante vnto you. So that we maye escape the euerlastinge damnacion/the which we haue often deserued/and that we maye enioye youre godly visage/in the euerlastinge blysse: Amen.

Jonas is angry and very

¶ Jonas in the.iij.and.iiij. Chap.

When God see the workes of the Niniuy tes/hath he bene mercyfull vnto them/as touchinge the yll wherwith he had threte ned the. And Jonas hath bene sory ẅ grete heauy nes/& he is warm angry/and prayed vnto ẏ lorde sayinge: I praye you lorde/is not this my worde/ whyle I was yet in my cõtre/and therefor had I purposed/for to fle from youre face into Tharsis for I knowe well ẏ you be a faste mynded & mercy full lorde/and sufferynge and of greate kyndnes/ forgeuynge the yll. Now praye I you Lorde/take my soule from my/for the death is better to my/ then the lyfe. And the Lorde sayde: Thincke you not ẏ you be well angry? and Jonas is gone out

of the toune/and ſat him agaynſt the eaſte of the cite/and made him a cottage/and ſat vnderneth that in the ſhadowe/tyll the tyme that he ſholde ſee/what ſholde hapen vnto the cite. And the Lorde had made redy a wilde vyne/† the claime ouer the heade of Jonam/for becauſe there ſholde be ſhadowe ouer him/that ſholde defende him/for he had laboured. And Jonas was ſore reioyſed of the vyne. And the next daye when the dawnynge of the daye roſe/prepaired the Lorde a worme/that pricked the vyne that it wedered awaye. And when the ſunne was vp/then commaunded the Lorde a warme burnynge wynde/and the ſunne pricked Jonas vpon the head that he wared faynte/and he deſyred of his ſoule that he myght dye. And he ſayde: It is better for my to dye/then for to lyue. And God ſayde: Thincke not you that you be well angry for the vyne? Jonas anſwerde. I am angry to the deathe. And the Lorde ſayde: You be ſory for the wilde vyne/where to you haue done nothinge nor beſtowed no labour/that it ſholde growe/the which is growen in one nyght/and is periſhed in a nyght. And ſholde not I ſpare that greate cite of Nimue/wherin be more then a hondred and twenty thouſand men/that dothe not knowe their ryght hande from their leſte/and multitude of catell.

¶ Prayer.

¶ Prayer.

O Moste mercyfulleste and kyndeste Lorde God/heauenly father/ youre kyndnes is not to be full praised/for it is endles/ & gothe aboue all workes. You haue witsaefe to spare the people of Niniue/the which after ẏ preachinge of Jonas/conuerted vnto you/wherfore Jonas was meruelous sory/for he had preached/ẏ they sholde perishe after.xl.dayes/ & yet dydde not happen & myght be reputed for a false prophet. But he knew not ẏ ryght tresoure & the superfluyte of youre meake mercy. No more dydde also the Apostels/ẏ which desyred fyer to come out of heauen/ for to deuoure ẏ Samaritaynes/for they had not receauid thē but they wold here in followe Heliā/ & the hardnes of ẏ olde lawe/ & they sauoired not the conforte and louelynes ẏ which is taught vs in the nyew lawe of ẏ Gospell & they wiste not vnto what sprite they belonged now vnto/or what sprite/ẏ they sholde receaue. And they vnderstode not/that youre wayes be not lyke the wayes of men/harde and couetous of vengeaūce but large to receaue in mercy/all they that cōuerte thē vnto you. O meake Lorde thorow shyne and styrre oure hertes/that we may learne to seake you/why is you are yet to be founde/and the tyme of youre mercy and kyndnes is lastynge/for you will not the death of the synners/but that they conuerte/ and lyue euerlastinge: Amen.

Psalm. c.xliiij.

Luc.ix.

iiij.reg.i

Luc.ix.

Esa.lv.

Esa.lv.

Ezechi. xviij.

¶ i. Machab. in the. iij. Chap.

In the morynge when it was daye / then was Juda seen in the fealde / onely wt thre thousand men yt had nother swordes nor armes at their despre / & they see the stronge barayle of ye hethen / the which Antiochus had sent / & roude about him all the armed men / and horse men / & these ware all taught for to warre. And Judas sayde vnto ye men yt which ware wt him: Feare not their multitude / nor dreade not their noyce. Remẽber how yt oure fathers ware saued in ye reade see / whẽ Pharao persecuted thẽ with all his batailles Let vs now also call into heauen / & the lorde shall be mercyfull vnto vs / and he shall remember the cõnant of oure elders / and distroye this bataple

before oure eyes/and all the people shall knowe/ that there is one/that shall delyuer and can make Israel fre. And the straengers loked vp/and sawe them come agaynst them/and they wente out of the seeges to the batayle/and they that ware with Juda/blew their trompets. And they be come to gedder/and the hethen be distroyed/and be fledde the feelde/ & at the last be slayne with the sworde. There be bidden deade thre thousande men/ & Judas/ & the feelde ẏ followed him/be come agayne. And he sayde vnto the people/desyre no bouty/ for there is warre agaynst vs/ & Gorgias and his hooste are be vs vpon the mountayne/but resiste now agaynste oure enemys/and fyghte agaynst them/and after shall you take the boute without feare. And whyls Judas yet sayde the same/then began they to see one parte of the people/and that people see ẏ the other ware fledde/ & that Judas had set the hooste afyre. And when they see this ware they sore afearde. ¶ Prayer.

Math. xxiiij.

Luc. xxi.

O Piteable Lorde/Judas that abode stedfaste in youre lawe/ & he defended them that ware seruynge you/the which was circuyted of his enemys/so ẏ he neuer sholde haue escaped from his enemys thorow his awne witte/ & strenght. But he hath called vnto you/and he is escaped/ & he hath brought his enemys to nought Beholde kynde meake Lorde/how that we be

here circuyted/ & foghten with/and be oppressid/ & pushed of all sydes. A the one syde comes this desevable worlde/ & wolde fayne tyse wͭ the voluptuosnes of the vayne & transitoris thinges that be therin/lyke as beaute/ heynes pleasur & suche other thinges. On ẏ other syde warres vpon vs the fende of hell wͭ his yll counsell & inspiration. Then comes yet oure awne fleshe/and wolde fayne distroye and bringe the sprite vnder feete. How shall we/o moste meakest Lorde/escape these enemys? They haue circuyted vs lyke as a swarme of byes/they runne aboute vs/lyke as raygynge woode dogges/ & we be powred out lyke water/ and in vs is nomore strenght/or helpe/oure herte lyeth in the myddes of oure belly/lyke as molten ware/we can not for anguyshnes whether to turne vs/and in all oure sorrow is there nobody that comes to helpe vs. But Lorde you haue brought vs out of the wombe of oure mother/ you haue bene oure hope and truste sens that tyme/that we ware wened from oure mothers brestes. We haue chosen you to oure God/when we ware fyrste borne. Witsaefe not to go from vs/ nor to leaue vs/but let it please you to distroye oure enemys/and to geue vs victory/ and fulfyll you with youre power and strenght the defautes of oure feoblenes.

Psalm. xxi.

A M E N.

Cy. Machab. in the. v. Chap.

ANtiochus prepared him the seconde tyme for to take his iorney into Egypte. And it happened that there ware seen ouer the cite of Ierusalem horse men runne thorow ỳ skye. xl. dayes longe hauinge clothes of golde/and spears lyke as armed batailles/and the runnynge of the horse was set in ordinãce: so that they came almoste the one to the other/ & it was seen ỳ their sheldes ware lifted vp & withholden/and they wt helmes vpon their heads ware in grete noumbre wt naked swordes. And ther was seen the castinge of arrowes/and ỳ brightnes of the golden harnasses/and all maner of cotes of mayle. There for prayed they all to gether/ỳ these straenge thinges myght torne them to the best.

DMoste kyndesie Lorde/how moche be we better or happier then they that dwelt in that tyme in Jerusalem? The propheces be now fulfylled/the which youre onely sonne Jesus hath spoken with his godly mouthe. We hear of warres/not that happens in ꝑ skye but vpon earthe. And the fame and noyse of them that are approchynge vs/gothe ferre. We see tokēs in the skeye/in the starres/in the see/and in the other elements/and they be all to gedder messengers of oure dekay. But make oure sorrow and troubell shorte/for them that you haue chosen/so that they also do not become errynge. Witsafe to festen vs in oure fayth/so that we be not seduced vnto an other false Christe/or vnto his false messenger But let euery one walke in the callynge where in you haue called vs euer labourynge to please you and with diligence to fulfyll youre will/so that at the daye of iugemente when you shall come and geue youre verdet ouer good and yll/that we maye putte vp oure heade with the godly/and reioyce/well knowynge ꝑ oure flesshe shall shortly be delyuered frō all worthednes/and shall be set glorious with the soule in the iope of euerlastinge lyfe ꝑ which you haue promised thorow youre infynite goodnes vnto all them that dothe not fall from youre loue and fayth thorow tribulation aduersite and persecution/but be assaide in

Math. xxiiij.

i.cor.vij Ephes. iiij.

Luc. xxi.

Ro. viij.

many a sondry manner/and are founde stedfaste ly trustynge and beleauynge in you/ and that be euer redy to conduycte the bridgrome/wayting for him daye and nyght/watchynge/that they be not seduced/be no manner of means/and keaps them from all superfluyte/and from all that the which myght be horefull vnto a swifte runner/ to gete the croune/& to haue the pryse the which is hanged vp/for them that runnes stedfastly/ and vaynquyshes to the ende/and keaps them in sobernes/with a sure truste/& swetches for the euerlastinge good/& the vnendles ioye the which is granted and geuen vnto euery-one/the which be obediente vnto the Gospell/and dothe followe the foresteppes of oure predecessour Christe Jesu/thorow the which we haue gotten iustification/and be made free/ from all oure filthynes and misdeads/and be come in the grace of oure mercyfull father that dwels in the heaues/so that we neade not to doubte the wicked spirites/that myght accuse vs/of oure before done fautes/for you haue chosen and elected vs/ and haue forgeuen vs thorow youre endles mercy oure misdeads. Thorow youre onely sonne Jesus Christe oure Lorde and sauiour/that raynges with the holy goost: Amen.

i.Pet.i.

Math. xxv.

i.Pet.i.

Ro.viij.

Ierusalem is gotten with

¶ ij. Machabeo. in the. v. Chap.

IAson hearde a false rumor/ that the kynge Antiochus was dede/ & he toke ney a thousande men/ & came vpon ye cite of Ierusalem vnwares/ & hath at the laste gotten hyr/ tough that the borgeses ranne vpon ye walles/ & he slew menny/ but he was shortly shamefully dryuen awaye. And when this was done/ then gatte Antiochus suspection/ that the Iewes wolde leaue his frendshippe/ and therfore came he with a cruell mynde out of Egypte/ and he toke the cite with armed hande/ & he commaunded his seruaunts/ that they sholde slaye all them within ye houses/ and all them that sholde come agaynst them. And thus ware

there slayne yonge and olde/wemen and chyldren/ and virgins. And ther ware within the thre whole dayes put to death foure skore thousand/ fourty thousand taken/and no lesse solde. And this was not yet ynough/he dorste go into the tempell/the which was hollyer then the whole earth/and Menelaus was his gyde the which was a traitour of the lawe and of his cōtree/and he toke in his wicked handes/ the holy vesselis/the which of other kynges and cites ware set/therfore to garnisshe the tempell/and to the glory of the place/and he handelde thē vnreuerently and vncleanly. And in this maner/Antiochus was so wood that he merked not/that God was wroth a lytell whyle for the synnes of them that dwelt in the cite/and that therfore that place hath sufferd suche confusion. For and they had not bene charged with suche synnes/ he sholde well haue bene continently punnisshed/ and haue bene lettid of his boldnes lyke Heliodorus/the which was sente from the kynge Selcuco/for to robe the tresour. But God hath not chosen that people/for the place sake/but the place for the peoples sake. And therfore hath the place bene partaker of the yll of the people.

¶ Prayer.

IT is none otherwyse happened in this tyme deare Lorde in youre congregacion & holy cherche/then it happened then vnto the transi-

Ierusalem is gotten with

¶ ij. Machabeo. in the. v. Chap.

IAson hearde a false rumor/ that the kynge Antiochus was dede/ & he toke ney a thousande men/ & came vpon ye cite of Ierusalem vnwares/ & hath at the laste gotten hyr/ tough that the borgeses ranne vpon ye walles/ & he slew menny/ but he was shortly shamefully dryuen awaye. And when this was done/ then gatte Antiochus suspection/ that the Iewes wolde leaue his frendshippe/ and therfore came he with a cruell mynde out of Egypte/ and he toke the cite with armed hande/ & he commaunded his seruaunts/ that they sholde slaye all them within ye houses/ and all them that sholde come agaynst them. And thus ware

there slayne yonge and olde/women and chyldren/ and virgins. And ther ware within the thre whole dayes put to death foure skore thousand/ fourty thousand taken/and no lesse solde. And this was not yet ynough/he dorste go into the tempell/the which was hollyer then the whole earth/and Menelaus was his gyde the which was a traitour of the lawe and of his cõtree/and he toke in his wicked handes/ the holy vesselis/the which of other kynges and cites ware set/therfore to garnisshe the tempell/and to the glory of the place/and he handelde thē vnreuerently and vncleanly. And in this maner/Antiochus was so wood that he merked not/that God was wroth a lytell whyle for the synnes of them that dwelt in the cite/and that therfore that place hath sufferd suche confusion. For and they had not bene charged with suche synnes/ he sholde well haue bene contynently punnished/ and haue bene lettid of his boldnes lyke Heliodorus/the which was sente from the kynge Selcuco/for to robe the tresour. But God hath not chosen that people/for the place sake/but the place for the peoples sake. And therfore hath the place bene parttaker of the yll of the people.

¶ Prayer.

IT is none otherwyse happened in this tyme deare Lorde in youre congregation & holy cherche/then it happened then vñ the transi-

toꝛious Jeruſalem/ there ware then bodys moꝛ-
Tren. i. dꝛed/but nowe moſte the ſoules abyde. Foꝛ oure
Pſalm. enemys gettes ꝑ ouerhande/ & they ſhall haue ſhoꝛ
c. xvi. telp the ouerhand of vs. But we knowe deare loꝛ-
de ꝑ youre iugemẽts be ryghteous & all ꝑ troubell
that you ſend ouer vs/that do you accoꝛdynge to
youre trew woꝛde/foꝛ oure manyfolde ſynnes.
But remember agayne deare loꝛde the woꝛdes/
the which you haue ſpoken thoꝛow youre Pꝛo-
Pſalm. phets. Haue not you ſayde/that you deſpꝛed/that
c. xxxvi. youre ryght hande/ ꝑ is youre onely ſonne/ſholde
be foꝛgotten/and it ware ſo that you remembꝛed
not vs/ye and ꝑ that we ware not ꝑ pꝛincipale of
youre ioye. Be remembꝛed what is happened vs/
beholde ꝑ ſppte and ꝑ extoꝛcion the which is done
vnto vs. Do mercyfull loꝛde accoꝛdynge to youre
Zach. i. pꝛomeſſes. Come agayne to Jeruſalem thoꝛow
youre mercy/let youre houſe be bylded agayne/the
which is ſo pitcoſly diſtroyed. Let aboundantly co-
me agayne youre gyftes & ſpirituall ryches. Wit-
ſaefe to ſend vnto Syon & vnto youre bꝛyde youꝛ
godly conſoꝛte agayne. And witſaefe to chouſe
agayne/an euerlaſtynge loue vnto youre holy cite
& cõgregacion/ ꝑ which oncly to youꝛ honour & in
youre name be gaddered to geder/and ſet all their
hope and truſte in you/the which ſynnes that you
haue almoſte all lefte. Therfoꝛe we beſeche you
thoꝛow oure loꝛde Jeſus Chriſte.

John Baptiste more then a prophete

In the.xv.yeare of the empyre of Tybery the emperour/when Pontius Pilate was ruler of the lande of Jewry/& when Herode was one of ỹ foure lordes of Galile/& Philippe his brother was one of the foure lordes of Iturce/& of the lande Traconitis/& Lisanias was one of the foure lordes of Abilene/vnder the princes of the preastes Annas and Caiphas: Is the worde of God come vpon John/the sonne of Zacharias/in ỹ wildernes And he came in all ỹ cõtre of the Iordane preachinge ỹ baptyme of penãce in forgeuynge of synnes/ lyke as is wrytten in the boke of Isaie the prophete The voyce of him ỹ cryeth in the wildernes/prepare the waye of the Lorde/make streyght his pathes. And this is ỹ witnes of John/when the Iewes of

Luc. iij.

Esa. xl. Jo.i.

Jeruſalem ſent Preaſtes and Leuites vnto him for
to aſke him. Who be you? And he hath confeſſid/
and not denyede. And he hath graunted and ſayde/
I am not Chriſte/I baptiſe in ẏ water/but in ẏ myd
des of you hath there bene one/the which you kno-
we not/he is that ſhall come after my/the which is
aboue my/whoſe ſhowes I am not worthy to low
ſe. The daye after ſawe John Jeſus come to ham/
& he ſayde: See ẏ lambe of God: See him ẏ which
takes awaye the ſynnes of the worlde. This is he
wherof I haue ſayde: After my cometh a man/the
which paſſeth my/the which was ear I/& I knew
him not/but for becauſe he myght be manifeſted in
Iſrael/am I come to baptiſe in ẏ water. And John
hath geuen teſtimoniall/ſayinge: I haue ſeen ẏ holy
gooſte deſcende in the ſimilitude of a doue/and he
abode vpō him/and I knew him not/but he ẏ hath
ſente me to baptime in ẏ water/he hath ſayde vnto
my: The ſame where vpon you ſee the ſpirit deſcen-
de/and abyde vpon him. That is he ẏ which dothe
baptiſe in ẏ holy gooſte. And I haue ſene it & I haue
geuē teſtimoniall ẏ he is ẏ ſonne of God. The daye
after ſtode John agayne/and two of his diſciples/
Luc. iij. and when he ſee Jeſus come ſayde he. See ẏ lambe
of God. And the two diſciples hearde him ſpeake
that worde/& they be followed after Jeſus. And it
is happened/when all ẏ people was baptiſed/and
when Jeſus was baptiſed/& now prayde/ẏ heauen

is opened/ and that the holy goost is descendid in a bodely similitude vpon him lyke a doue/ and that ther is heard a voyce/ sayinge: Thou be my deare beloued sonne/ in you haue I a goode lykinge. And Jesus began now to be almoste thyrte yeare olde/ that men yet ment þ he was þ sonne of Joseph. And the spirite hath dryuen him into þ wildernes/ ✝ he was xl. dayes and. xl. nyghtes in the wildernes/ ✝ he was tempted of sathan. And he was wt the beastes/ ✝ the angels serued him. But after that John was put in prison/ is Jesus come into Galile/ preachinge þ Gospell of þ kyngdome of God/ ✝ sayinge: The tyme is fulfylled: the kyngdome of God approches. Conuerte you/ and beleaue þ Gospell. ¶ Prayer. mar.i

We thanke you almyghte God/ the which is mercyfull/ ✝ veritable/ ✝ stable for to kepe youre promesses. The which now veritably haue geuen þ mercy vnto humayne nature the which you had promised here before/ after that you had often ✝ in meny a sondry maner spoken vnto the fathers thorow þ prophets/ ✝ haue geuen them knowlege in a symynge/ the helpe/ wherewith þ the humayne nature þ which was fallen/ sholde be lyfted vp agayne. For in the laste dayes/ haue you sent no prophetes/ þ sholde see afarre of and magnify youre promesses/ nor yet þ spirites that dwelt in the they sholde enquyre/ vpon what tyme ✝ howre that Messias shold suffer/ ✝ after come to glory and ho-

noure. But you haue send him/youre messengier/ whereof Malachias had spoken of before/to witte John ẏ sonne of Zacharias: that sholde beynge presente showe w̄ his synger youre presence lambe/the which thorow ẏ offerynge of him selfe/sholde take awaye the synnes of the whole worlde. The death had now showed menny a thousand yeare hyr cruelnes agaynst man kynde. The deuyll (thorow youre suffrance) had rayngned with cruell tyranny/ & fylled his sleapynge chambre w̄ prisoners. And there was nobody ẏdurste speake/nor open his mouthe. And well armed hath diligently kepte his halle/to witte this worlde/for because there was none strongar come then he/that sholde ouercome him and take awaye all his armes an weapens/where vpon he trusted/ & sholde deale awaye his bouty. The synne had now rayngned from Adams tyme: & thorow the benefyte of the lawe/geuen vpon the mounte of Synay/is vnto vs onely come knowlege of synne. And there agayne is an other yll/to witte/ that ẏ merred man/when he/alone standinge vpon his awne vertu/is diligent to fulfyll youre cōmaundemente/that now is knoweinge vnto him feals and fyndes him self slothfuller/ & deaper taken in the net of synnes. And in this maner for the lawe/hath the synne w̄ a fowle and vnpiteable seruice oppressid the neckes of them that stouped/where of they myght not delyuer them selues/nor thorow manly

Esa. x.

John Blork

wysdome/nor thorow their awne vertus/without
it be in resistinge the cōcupiscence of synne/or in stil-
lynge of the cōsciences/the which ware afeard tho-
row the beholdinge and remembraunce of ỳ syn-
nes which they had cōmitted. How often they was-
shed thē self/how many thousand they offerd/of
lambes/bockes/calfes/or torteli doues/yet was it
neuer ỳ better with them/that honoured you with
out fayth/with these outwarde thinges. But with
an euerlastinge feare was their hertes within them
selues yll content. And tho they ranne more then a
thousand tymes vnto this same seruice/yet dyde
it not minishe ỳ inborne cōcupiscence to synne/& the
conscience was neuertheless vnclyned with feare.
For ỳ bloude of bollocks and bocks can not take Heb.x
awaye the synnes. And in all this long sorrow/was
not he yet come/the which was wayted for that he
sholde come/ỳ which myght onely remedy all this
yll. The which you had garnished w poure spirite/
seinge from farre/preachid and sayde vnto the mi-
serable before/the counsell/of poure goodnes/but
they sayde it but before/& prophecid it. They ware
called they ỳ longed/ỳ they sholde wayte for you
with a good courage/& they enforsed the feoble her
tes/w greate promesses/& how be it that they ware
sure/yet ware they but promesses. See/sayde one
the lorde shall come with valiantnes &c. And other
sayde/he shall at ỳ laste yet manifeste him selfe/& he

shall not lye. Tho he tary/wayte for him/for comin
ge shall he come/ & not tary. And mēny kynges and
prophets & ryghteous hath desyred to see/ & to hea-
Lu.x. re ẏ which they now hoped/for it was promised vn
Joh. to thē/ & they haue not sene him/nor hearde w̄ their
xij. ears/vnto ẏ tyme ẏ there was come a man/ẏ which
was greater/then enny borne of wemen/the which
was called John/he is come in a testimoniall/for
because ẏ he shold geue witnes of ẏ lyghte/ẏ which
lyghtes all men ẏ comes into this worlde/ẏ which
also he hath witnessed/when he laye yet vnborne in
the olde wombe of his mother. You haue cōmaun
Lu. i. ded him/ẏ he sholde anounce not ẏ lawe/the which
was an occasion of more synne/nor enny prophecy
of thinges to cominge: but ẏ he sholde bringe ẏ gra
ce before the lawe/ & before prophecys/ẏ which was
mat. now presente. This hath hearde w̄ his happefull
iij. eares: That you cryed from heauē at the Jordane/
mr.i. that youre sonne was there/wherin you had good
lykinge/and the which was so louyngly vnto you/
that we all togeder haue receaued of ẏ aboundante
Jo. i. loue/wherwith you haue loued your sonne/ & that
we be become acceptable vnto you/not thorow ou-
re merites/but for his sake. This John not yet bor-
Lu.i. ne/hath lepte for ioye in his mothers wombe/beyn
ge ioyefull for ẏ presence of the brydgrome/lyke an
especiall frende of ẏ brydgrome/euē as tho he wol-
de haue biddē him fyrste good locke. He sayde ẏ he

stode in the myddes of the cõmon heape/how be it that he was vnknowen/ẏ which shold baptime his not w̃ water/but w̃ the holy goost & fyer. He hath openly showed vs oure innocensy/thorow ẏ which we sholde become innocẽt thorow ẏ beleafe/which oure innocensy was ẏ vndefyled lambe/ẏ which takes awaye ẏ synnes of the worlde/the which hath loued vs/& hath washed vs frõ oure synnes in his bloude/& hath made vs/vnto you oure god kinges & preastes. Therfore do we beseche you heauenly father/geue vs grace ẏ we do not forgytte or counte small this grete weithe/ẏ which is grãted of youre awne selfe vnto vs/but let vs receaue w̃ bothe oure armes youre fatherly mekines & goodnes/thorow ẏ which you haue made/ẏ we be become of stones chyldrẽ vnto Abrahã/& aboue that haue willed to chouse vs vnto youre chyldrẽ. Geue vs grace ẏ we maye fulfyll all oure lyfe lastinge/it ẏ we haue begõne in ẏ baptime/bringynge forth frutes/ẏ maye geue testimoniall ẏ we be cõuerted of oure maners & of oure badde afore goynge lyuynge. The nyght is now passid be/figures/shadowes & ridsels/be all awaye/and it that was ther thorow signified/haue we in handes: we haue also bene somtyme darknes But now be we thorow you become ẏ light/we beseche you let vs walke lyke chyldrẽ of lyght praisinge only it ẏ which is acceptable vnto you. Thorow Iesuschryste oure lorde/& oure sauiour/your sonne.

Mat.v. Apo.v.

Rio.xiij.

mat. ix. Lu.v. mar. ij.

MAthew/ þ which was called with an other name Leuy/ þ which was a coſtumer/ which office he had in farme of the emperoure of Rome. And this occupacion/ how be it that it was not ſtaynynge in it ſelfe/ & alſo is not now/ after the wordes that the Apoſtel Paul learnes, that we do not abyde deuable to no body/ but paye vnto euery body/ & geue him it that belonges vnto him/ vnto him taſkes/ vnto þ which we owe taſkes: vnto him coſtume and hey waye monny/ vnto them that we owe to paye it/ that is vnto the princes. Neuertheleſſe was this occupeynge thorow the couetouſnes of þ people become ſtaynfull/ for they extorſioned wayefairynge man & tolle more for their couſtume then was their dewte to geue them/ lyke as þ dothe

appyre ynough thorow Zacheum / the which was the vppermoste captayne of all ẏ costumers or publicaynes. For when this Zacheus torned him to God/ & had loged Jesus within his house/ spake he: Lorde/see the one halfe of my goods do I geue vnto the poore/and of all that I haue desaued enny body/shall I geue foure folde agayne. Out of these wordes maye we well consyder/that they of costumers ware become deceauers. And therefore ware they counted of the Pharises synfull parsons/and the Pharises reproched all them that had enny cõuersation w̃ suche people/how holy of lyuynge and cõuersation that a man myght otherwys be. This appyers well / for they reproched ẏ disciples of Christe/ye also Christe him selfe/sayinge: Wherfore eates your master with synnars/and with costumers/and with publicaynes? And vnto the disciples sayde they. Wherfore eate and drincke you with publicaynes and synners? This Mathew thus cõmerde beynge & syttynge vpon ẏ costume house/is called of Christe/& lyke as he hearde ẏ voyce of Christe from without/in lykewyse is he also inspyred w̃ the sprite of the Lorde within/for to take heade vnto the callynge of Christe/& he hath followed his caller/& is now become from a publicane or costumer/an Apostell. And he that was wonte afore to call ẏ people/for to aske costume of thẽ/hath now called thẽ to the

Luc.ix.

Mat. ix

Luc.ix.

mat. iiij

Mar. ij

Luc.v.

knowlege of their sauiour/and for to dreade their
Apoca. xiiij. Lorde/and to paye vnto God the which that they
ought him. And he that was wonte to wryte be-
Math. xxij. fore rekenynge bokes of his costume/is now beco
me an elected Euangeliste/ & hath wrytten vs very
clearly/the lyfe/and ẏ learnynges of oure sauiour
Jesus Christe. This Mathew was promised vs
Ezech. i. before thorow the Prophet Ezechiel/in lykewyse
also ẏ thre other Euangelistes/thorow the merue
lous vision/the which God showed him/whē he
was presoner w̄ the chyldren of Juda & of Benia
min in Babylone/by the ryuer Chobar vnder the
which he sawe foure beastes/that had eche of thē
foure heades. The one heade was the heade of a
man/thorow the which Mathew is promised vs/
and the Gospell the which he hath wrytten: the
which therfore is lykened vnto a man/for he by
& by in the beginnynge of his Gospell/very mani-
Mat. i. festly and strongly dothe showe: that Jesus hath
takē vpon him very mankynde: showynge all his
fathers and grandfathers/tyll vnto ẏ ryghteous
Ro. iiij. Abraham/the which is also the father of all vs the
which beleaue in Christe. In which generacion or
in which wrytinge of the ofcominge of Christe/he
dothe also name wemen/the which haue cōceauid
their chyldrē in misdeads and inordinatly where
Gene. xxcviij. of Christe sholde be borne: lyke as Thamar/the
which had cōceauid of Juda/Phares and Zarā/

which Thamar had bene the wyfe/of two ſonnes of Iuda/ſo that ſhe was beknowen ſynfully of Iuda/that Iuda knew nothynge thereof. He knew not that ſhe had bene the wyfe of his ſonnes/for ſhe had clothed hyr all other wyſe then ſhe was wonte to go in her wedowes ſtate: the which ſhe had done therfore / for becauſe ſhe tholde with wylines and deſaite bringe him ther to. And how be it that ſhe dydde not the ſame/for to fulfyll wt him the pleaſur and voluptuoſnes of hyr fleſhe/ but becauſe hyr was refuſed and withholden/the thyrde ſonne of Iuda: The which neuertheles ſhe ought be ryght to haue and mary/after ꝑ death of bothe his brethren/for ſhe had kepte none ayer of them Neuertheles dydde not ſhe ꝑ without ſynne for the lawe of nature dothe not graunt ſuche knowlege. In this generacion dothe Mathew alſo name wemen/the which ware not of the kynd̄red of Iſrael lyke as Rachab / the which was a ſtraenge woman/of the ſtraenge people of Hiericho/of which people God had cōmaunded/that they ſholde all be ſlayne/vnto which Rachab happened a ſingular grace/ſhe gate vnto a huſbande Salmon/the which was captayne of the kynd̄rede of Iuda/for becauſe that ſhe had hydden and ſaued the ſpyes the which was ſente of Joſue for to ſpye ꝑ cite of Hiericho. And Ruth that was a woman of the kynd̄red of ꝑ Moabites. And of

Joſue.ij

Nume. xxiij.
Joſue.ij
Ruth.i.
ij.re.xj

Salomon sayth the Euangeliste/that he was bor
ij. re. xi. ne of the woman/the which was wonte to be the
ij. re. xij. wyfe of Vrias/not vterynge hyr name/the which
was called Bethsabee. For tho ẏ Salomon was
begotten in wedlocke/neuerthelesse had Dauid cō
mitted aduoutry w̄ hyr before/whyls Vrias yet
was alyue/and he caused Vriam to be slayne/ & af-
ij. Re. xi. ter that toke he Bethsabee vnto his wyfe/wherof
ij. re. xij. he was sore and heauenly rebuked of the prophet
Nathan. And it hath not bene withoute cause.
That Mathew hath wrytten this thus diligent-
ly/for he geues therewith to knowlege/and in the
beginnynge of his Gospell/will he streyght forth
learne/how that the synagoge of the Jewes/ & the
gadderinge of ẏ Israelytes sholde be caste awaye
of Christe/for their misdeads sake/ & for their stob
borne myndes sake/ & that he sholde choise to his
bryde ẏ congregacion of the hethen/after that hyr
husbande Vrias/that is the wicked sprite sholde
be slayne/and sholde be taken awaye from him
all his power and myghte. ¶ Prayer.

Almyghte/eternall God [illegible]ryfull/meake
and kynde/you haue i[illegible]ed vs youre
creaturs vnto all fraylnes and synnes/not
willynge to let vs be loste for euer/after ẏ deseruin
ge of oure inobediēce/but you haue chaengid the
sentence of oure dampnacion/in petie and mercy/
& haue the worde of youre godly herte/youre one-

ly sonne/from euer/without beginnynge procedith of you/sente into this vaille of misery and of teares/for to take vpō him oure mankynde/of the kyndred of Dauid/ & is cōceauid of ẏ holy gooste/ & borne of the pure virgin Mary/ & she is bidden virgin before ẏ byrth/in ẏ byrthe/ & after ẏ byrthe. O incomprehensible goodnes of God/the sonne of the almyghte God/becomes a sonne of man/ & oure brother. He comes to make peace/ & for to set vs at one w̄ his & oure heauenly father: so that he thorow his vndeseruid payne and innocēt bitter death sholde beare awaye all oure synnes & deseasis. He comes to seeke ẏ loste sheape/the which the sheepherdes had seduced. They eate ẏ milcke/ & they clothed them w̄ the woll. It that was fat/ kylled they: it that was feoble/dydde they not make stronge: it that was sycke/dydde not they make whole: it that was a straye/brought not they agayne to ẏ ryghte waye. But Jesus Christe your sonne/ & the sonne of Mary/bringeth & publisheth vs that ioyfull messaige of the Gospell. He teaches vs to praye vnto you/watshe/ & keape youre cōmaundmentes. He calles the synners vnto him/ and sayth: Come to my all they that be troubled and chargied/I shall reioyce you. He preaches the kyngdome of heauen pennance and forgeuenes of synnes. O deare Lorde geue vs grace that we maye euer followe his preachinges.

John.i.

Esaie.i.

Jere.i.

Ezech. xxxiiij.

Marcke was a disciple of sanict Pieter/he had not seen Christe him selfe in ỳ flesshe/ nor he had not hearde the preachynge of saluacion of Christe/neuertheles hath he wrytten a shorte Gospell/thorow the desyre of some Christen brethrē that ware at Rome: And he wrote the same/lyke as he had hearde it his master Pieter preache. He was the fyrste Bishop of Alexandry. This Marke is lykened in Ezechiel by the lyon/ not ỳ he hath wryttē eny other thinge then Mat thew/lyke as ỳ face of a man is very differēt/from the syght of the lyon. But lykewys as the pennes wynges of the fowles ware togeder/lyke as folkes takes one; the other by the hande on a dance/ & makes a ryng: Euen thus hanges these foure

Ezech.i.

Ezec.i.

Euangeliſtes togeder/ & they wrytte not the one agaynſt ỹ other: how be it that the one ſomtyme wrytteth/ that ỹ other had ieſte behynde neuertheleſs agree they in one/ lyke ỹ ſpryte of God (where wt they beynge inſpired/ haue wrytten theſe foure bokes) agaynſt his awne ſelfe dothe not put/ & therfore is he lykened vnto ỹ lyon/ for he begynnes his Goſpell forth wt all/ of the cryinge of the veritable lyon/ of the kyndred of Juda/ Chriſte/ hath made here in this wildernes. And to his witnes dothe he bringe forth the prophete Eſay/ in this maner.

The begynnynge of ỹ Goſpell of Jeſu Chriſte the ſonne of God lyke as is wrytten in ỹ prophet Eſay See I ſend myne angel or meſſenger before your face/ ỹ which ſhall prepare youre waye before you. A voyce of him the which is cryinge in the wildernes: prepare ỹ waye of the Lorde/ make ryght his ſteppes. This is prophecyed of John Baptiſte/ the which how be it that he was the voyce of ỹ cryer/ yet was not he the cryer/ and the prophet/ nor yet was not the Euangeliſte dothe not wrote this of him. But they ſaye accordingly/ that he was ỹ voyce of the cryer/ which cryer & which lyon was Chriſte/ as John ſayeth. A lyon of the kyndred of Juda hath vaynquyſhed/ the which was ỹ route of Juda: for Juda hath taken his begynnynge of God/ and Juda was the route of Dauid/ of whome is borne Chriſte after the flesshe. And in this maner/

Mar. i.
Mat. iij
Luc. iij.
Mal. iij
Eſa. xl.
John. i.
Apo. v.
Mat. i.

is Juda also the route of Christe/for he is sprong-
Gene. ge out of the kyndred/ý which was promised Ju-
xlix. da of his father Jacob/when he laye in his deathe
bed/where he blessed all his chyldren/that is the
xij. patriarkes/and anounced them/all that the
which in yeares to come sholde happen vnto thē.
And when he had showed vnto Ruben/Symeon
and Leuy their fortunes/& now was come vnto
his sonne Juda/thē sayde he: Juda youre brothers
shall praise you/youre hande shall be vpon ý nec-
ke of youre enemys/the sonnes of youre father
shall adoure you. Juda you be a ponge lyon/my
sonne you be gone for a bowte/restynge haue you
leyen lyke a lyon/and lyke a lyonesse/and who
Gene. shall waken him. And for because that this pro-
xlix. phecy sholde the surer be vnderstande of Christe/
sayde he more ouer. The septer shall not be taken
awaye from Juda/nor no duke from his thyes/
vnto the tyme that he shall come/the which is to
be sente/and he is the veritable of the hethen.
This was nothinge els to saye/then that the kyn-
dred of Juda/ sholde euer beare rule/vnto the ty-
me that Christe sholde be borne. This was pro-
mised vnto Abraham/Isaac/and Jacob/the he-
then/and all straunge nacions/to be to a blyssyn-
ge. This was fulfylled/when Herode gote ý real-
me of the Jewes in his handes/the which was a
straunger/borne out of the kyndred of Esau/Ja-

cobs brother/and of Jacob is this vailliant and
praiſefull lyon borne. Youre handes (ſpake Ja-
cob) ſhall be vpon the necke of youre enemys/ Genes.
that is/there ſhall none be ſo hardy/that ſhall be xxv.
able to reſiſte youre myghte. How he hath ouer-
come his enemys/we ſee dayely. My ſonne (ſpa-
ke Jacob) you be a ponge lyon/you be gone for a
bowty. The iugement of this worlde was come/
it was waren tyme/that the prince of this worl- Joh.xij.
de/ſholde be put oute of his lordeſhippe. For ear mat.xij.
this lyon was borne/was the ſtronge armed di-
ligently for to keape his pallays and his bowte
vnder his myghte. It was not neadefull/that he
ſhold feare fore/for there was nobody that mygh
te take his bowte from him. But when there
was a ſtrongar come then he/then was he fayne
to feoble/for this lyon hath bounde his handes/
and his myghte/and hath taken his preſonars.
The which lyon now defends/and bears them
thorow fyer and water/that is/thorow all tribu-
lations. Who ſhall be able to reſiſte this vailliant
lyon/who myght greaue him? he is layde/and he
hath ſtretched him ouer his bowte/who ſholde
waken him or ſteale from him his bowty? who
ſholde go to perdicion/that he hath in his
keapinge/for ſouthe nobody that deſp-
res his keappuge.

Lucke the Euangeliste.

LVcas was a Phisicion/ borne in Antiothe/ & fore learned in ẏ Greke langaige. He was the fellow of sainct Paul/ & followed him in all his iorneys/ and taryed yet with him when he was in preson in Rome/ lyke as Paul him selfe
Collos. iiij. witnesseth wrytinge vnto the Christen of Collossence/ oure beloued Lucas the phisicion: Salutes you/ whiche letter after the intitulacion of ẏ Greckes/ was also wrytten in Rome/ how be it that the Latyne bokes saye/ that he sent him ẏ frō Ephese. But how soeuer it be it makes no greate matter/ for the Grecke and ẏ Latyne bokes dothe bothe agre that Paul was presoned/ & that Onesymus
ii. Tim. iiij. & Tychicus ware ẏ beares of the letter. And vnto Timothe wrytes he from Rome. Lucas is only

with my. Lyke as Lucas had now hearde and learned of his master Paul/and of the other Apostels euen so hath he wrytten his Gospell: lyke as him selfe geues witnes there of in the beginnynge of his Gospell/sayinge: Lyke as they haue showed and learnde my/they that haue seen it from the beginnynge. Thus hath he then wryttē the Gospell of Chryste/lyke as he hath learned the same of the Apostels. He hath yet wryttē one boke/lyke as he had sene the same him selfe/the which is called the workes of the Apostels. It is called saincte Lucas Gospell: & it also reputed no lesse then the Gospell/for it is wrytten with the same spryte/thorow the which he had wrytten the Gospell. Lyke as no lesse be reputed ỳ letters/the which/Paul/Pieter/James/John/& Juda haue wrytten/& the sermōs the which they haue made and done/then be done the wordes ỳ which the eternall truthe hath spoken with his awne mouthe. And therfore/for lyke as Chryste was anoynted with the spryte of God and infoundyd full of graces/in lyke maner hath Chryste also infounded his spryte vpon his Apostels and Euangelistes/which spryte bydinge euer one spryte, varyed nomore in the Apostels then in Chryste. Thus hath Lucas wrytten vs these two bokes/lyke as two costly medecyns/& is become from a phisicyon of ỳ body a phisicyon of ỳ soule. And lyke as he had often healed the people in the

Luc. i.

Esaie. xxxij.

body/and he him selfe sycke in the soule/& abode
wounded to the deathe/when he now was quyte
of the spirituall sycknes/hath he labourd to heale
the soules wt these vertuos medecyns: For Paul
Rom. i. sayth. The Gospell is a vertu of God to ꝑ saluacion of all thē that beleaues. These medecyns be so vertuous & of suche goodnes/that within the soule of man/is no disease so greate/but ꝑ it sholde there with shortely be healid/& it ware so that we rueled vs accordinge vnto this medcyne/& disposed oure lyfe there after. Be oure mother the holy cherche/the bryde of Christe/is not so full of abusion/nor defyled with so many spottes/but that she maye there thorow be quyckly clensid/& become pure. Let vs take it so/lyke as Esaias spake of
Esa. i. the Jewes/that ꝑ heade is feble/& ꝑ herte heauy/ye that from the heade vnto the feete is no helthe. Sholde not ꝑ heade quyckly be healede/makinge him lyke/& diligently followinge/the lyfe and learninge of Christe? What myght more be ared of the prelates/& it ware so ꝑ they followed but one Paul? Will you knowe what Paul hath done for his sheape/reede Lucke/you shall synde ꝑ no payne/labour/nor perill ware to grete/so that he myght winne/& them that he had wonne/that he
ij. cor. xi. myght keape thē in stedfastnes. Lucas hath wrytActuū. ten vs/and Paul testifieth hym selfe/that he hath
xiiij. xvi. not lyede/sayinge. I haue syue tymes receaued of

the Jewes.xl.strockes: I am threis beten with rod
des/ & ones stoned. Forther more sayth he. This
was from without/but within had I to suffer for
the greate thought/the which I beare for the con=
gregation of the beleauynge. Who is sycke/I am
sycke lyke wyse/who falles/but I haue a crosse
there of in my herte: In this maner rueled Paul/
and yf we followed him in that maner/then ware Esay.l.
the prophecy of Esay fulfylled in vs/thorow who
me God promesses/ ẏ he shall set Juges/lyke as
they ware in ẏ beginnynge. Of the subiects dothe Act.iiij.
Lucas wryte. All they that beleaued/had but one
lorde/one soule/so well agreade they/not rebellyn
ge the one agaynst the other/how moche the lesse
agaynst their prelates. And euerybody drancke of
Luckas medecyn & lyued after his learnynge/ẏ ho
ly cherche neaded none other reformaciō. Lucas is Ezec.i.
lykened by ẏ calfe/ẏ which is a beaste which was
wonte to be offerde/for he beginnes his Gospell
of ẏ preast Zacharias/ẏ which offerd incense in ẏ
tempell/geuynge there ẇ to vnderstande ẏ Chri- Luc.xxi.
ste ẏ vppermoste preast/after ẏ ordināce of Mel=
chisedech/shold offer him self vnto his heauenly fa
ther/& suffer him to be slayne/for because ẏ he shol=
de make peace/& get forgeuenes of ẏ heauenly fa=
ther/for vs poore dāpned creaturs: He ẏ hath got Ephe.v
ten vs this peace/grante & geue vs grace/ẏ we tho
row oure synnes do not fall out of his grace.

John the Euangeliste.

JOhn Apostel/whome Jesus loued sore the sonne of Zebed/brother vnto James ye Apostell/the which Herode after the passion of Christe had put to death w the sworde/hath last of all ye Euangelistes wryttē his Gospell: beynge desyred of ye Bishop of Asia/agaynst the heretick Cherintum/ & other mo yll learnynges/ & in especiall agaynst ye vprysinge heresy of the Ebionites: the which sayde and taught/that Christe had not bene ear nor before his mother Mary. And therfore moste John showe and proue ye godly byrthe of Christe/lyke as he hath done in ye fyrste chaptre of the boke of his Gospell/sayinge. In the beginnynge was ye worde/and ye worde was by God/ & God was that worde &c. Some dothe yet brin-

Act. xij.

ge other matters and causes/thorow which occa-
sion that Johñ sholde haue wrytten the boke of
his Euangell/sayinge:that it is happened/when he
had seen and redde/the boke of the Gospels/the
which Mathew/Marche/and Lucke had wrytte/
that it pleasid hum well it that they had wrytten/
& that he approued ỳ same as beynge well & treu-
ly wrytten. But because that these thre other/had
but wrytten ỳ thinges/the which ware happened
in ỳ last yeare of Christe/when he was put to his
passion. Then sholde Johñ/leauyng behynde the
last yeare/haue wrytten/thinges that ware happe
ned before/ear Johñ Baptiste the before runner Mat. ix
of Christe was bounde in the preson of Herode. mat. xi.
Neuertheles maye we consyder that Johñ wrytes mar. vi.
thinges ỳ which be happened and done in the last luc. iiij.
yeare: And Mathew and Luke wrytes some thin
ges that be happened in the begúnynge. The sa-
me Johñ hath also wrytten an epistell/the which
begynnes thus. That it was from ỳ begínynge/ i. Joh. i.
that we haue hearde/ỳ which we haue sene with
oure eyes and haue thorow sene &c. Item yet two
other epistels that fellowes there after.

In the. xiiij. yeare when Domicianus the empe
rour/the other persecution after Nero/styred vp
agaynst the Christen/then was Johñ bannished
and carryed in ỳ ple of Pathmos/he dydde there Apoc. i.
wrýte the Apocalypse/that betokens/the manife-

ſynge/that is to be knowen thynges that ſholde happen after in holy cherche/lyke as the angel of God hath ſhowed him/this boke of apeyringe/ is lyke a prophecy in ỳ nyew teſtamẽte. But whẽ Domicianus was kylled/ & all his ſentences/ & all the which he had cõmaunded and dõne ware diſanulled and put to nought/be ỳ ſenators of Rome/thorow his greate cruelte/then is John come agayne into ỳ cite of Epheſe/in Aſia/ & hath forth on rueled and taught/all ỳ commons and congregacions of ỳ Chriſten/in ỳ whole lande of Aſia/ it is ſayde/when he was ſo olde/that he was fayne to be borne in a chaire/then had he euer theſe wordes in his mouthe. Chyldren loue the one the other/for/as he ſayde: That is neadfull/and it is
Joh.xiij. ynough to be ſaued. This wyſdome and brotherly loue/had he gotten/when he was wonte to reſte vpon ỳ bleſſed breſte of Jeſus/the which loued him. And for becauſe that he hath wrytten vs the godly byrthe of Chriſte/and ỳ inwarde eyes hath beholdẽ and ſeen deaper in the godhede and godly ſecretes (lyke as ỳ diligente reader of his wryttinges dothe well conſyder) Thus is he lykened vnto ỳ aygell (lyke as Ezechiel ſawe in his viſion) that he was aboue the thre other beaſtes. For the aygell maye ſuffer ỳ ryght brightnes of the ſunne/ with open eyes/lyke as ỳ naturall maſters dothe ſaye/and ſteynge in ỳ ayer/dothe he ſee his fode in

the depeste of the see. This clearnes of inwarde eyes is happened vnto him (lyke as some holdes/ for he had the gyfte of God/that he neadyd not the remedy of the state of wedlocke: For there is wrytten. Blyssed be they that be pure of herte/ for they shall see God. And in the yeare of oure lorde.lxviij.deyde olde/and is beryede in the cite of Ephese. Some saye that he wente lyuinge into his graue: & after that a heauenly lyght had circuyted him/then is ther nothinge founde in his graue then a maner of heauenly brede.

¶ Prayer.

O Moste mercyfulleste Lorde God/of whō that comes all holy desyres/all vpryght counsels/and all ryghteous workes. You maynten all thinges strongly/& disposes all thinges wysly. We beseche you humble o kynde Lorde/witsaefe to kyndell and illumine oure synfull blynde hertes/the which be so colde and slothefull in loue to youwarde and vnto oure euen Christen So that we ensuynge the learnynges of the holy Apostell and Euangeliste sainct John/the which you especially loued: and beynge instructed thorow him/maye come vnto the incomprehensible gyftes the which you haue prepared vnto them that loues you/and dothe followe the fotesteppes of oure sauiour Jesus Christe/the which rayngneth with you for euerwore: Amen.

Paul Apostel.

¶ Sainct Paul sayth Act.xxij.Chaptre.

I Am a man borne of the kyndred of the Iewes in Tharse/the which is a cite of Cilicie/ & am brought vp in the cite of Ierusalem/ before the feete of Gamaliel/diligently learned in the lawe of ẏ fathers/feruently louynge the lawe/ & profytinge in the Iewry aboue all my compangiōs of my kyndred. And for sowthe my thought that I oughte & moste be moche cōtrary agaynst the name of Iesu of Nazareth/the which I haue also done in Ierusalem. And menny of ẏ sainctes haue I locked in preson/hauinge receauyd myght there to of ẏ princes of ẏ preastes. And when they ware put to deathe/dydde I beare ouer the sentence/and punishynge thē/dydde I constrayne them to blaspheme in menny synagoges. And yet more

Gala.i

Actuū. xxvi.

rayinge agaynst the/dydde I persecute the farre
tyll in other straenges cites. And as I was iorney-
inge for this case to Damasco/w grante & power Act. ix.
of the princes of the preastes/then dydde I see at
noune a lyght/bryghter then the sunne/cominge
out of heauen/circuytinge and shyninge aboute/
my and the that ware w my. And we ware all to
geder falle doune to ꝑ earthe/then heardе I a voy-
ce/speakinge to my in Hebrew tonge: Saul/Saul
whey do you persecute my/it shall be harde for the
to kicke agaynst the pricke. And I sayde. Who be
you Lorde? he sayde. I am Iesus of Nazareth that
you persecute. But aryse/& stand vpon youre feete
for I am appered vnto you/for because I sholde
make you a testimoniall/& vpholder of it ꝑ you
haue sene/& of it ꝑ I shall yet manifeste/delyuring
you from ꝑ people/& from ꝑ hethē vnto whom
I sende you/for to open their eyes/so ꝑ they maye
be cōuertid from ꝑ darckines to the lyght/& from
the power of ꝑ fende vnto God/so that they maye
obtayne forgeuenes of synnes/& one parte of thē
that be hallowed thorow ꝑ beleafe that is in my.
And I sayde: Lorde what will you ꝑ I do? And he
sayde vnto my. Go into ꝑ cite of Damasco there
shall be tolde you/what you shall do. And I stode
vp from the grounde/and not seynge thorow the
brightnes of ꝑ lyght/then was I ledde by ꝑ hande
of them that wente w my/tyll within Damasco.

And I haue bene ther thre dayes w̄ open eyes not
seynge/nother eatinge nor drinckinge. And Ana-
nias a man ꝑ dreade God is come vnto my/sayin-
ge. Saul brother/The Lorde Iesus ꝑ which hath
appered vnto you in ꝑ waye/hath sente my to you
for because ꝑ you shulde gete youre syght agayne/
& be fulfylled of the holy goost. And from myne
eyes be fallen lyke as shels of fyshe/& I haue got-
Actuū. ten my syghte agayne. And beynge rysen was I
ix.xvi. baptised. And then haue not I bene vnbeleauynge
nor mobedient vnto ꝑ heauenly apeyringe/but I
haue fyrste in Damasco/& also within Ierusalem/
& ouer the whole lande of Iewry/& anounced vnto
the hethen/that they shulde amende them/and be
conuerted vnto God/doynge worckes of trew
amendment. You people knowe how you ought
to followe vs/for we haue not bene vnquyete nor
.i.Thes. vnmannarde amongest you nor eaten geuen vit-
iij. tayles of nobody/but nyght and daye w̄ labour
& trauaille worckinge/for because we shulde not
be greuous to none of you. Not that we had no
power to ꝑ same/but because ꝑ we shulde set oure
selfe for you/lyke as an ensample to follow after.
.i.cor.xv. The grace hath not bene in my vayne/but I haue
laboured more then they all. Not I/but the grace
.ij.Tim. of God with & thorow my. I haue sought a good
iiij. battayle/I haue fulleñded ꝑ course. Hence forth is
kepte for my ꝑ crowne of ryghtwesnes/the which

the ryghteous iuge shall geue my in that daye: And not onely to my/but also vnto thē that loues his comynge.

¶ Prayer.

Almyghte and mercyfull God/that will let all people come to the knowlege of ꝑ truthe ꝑ will that none go to perdicion/we beseche poure grete longmynded suffrance and mercy/the which you haue showed in that tyme vnto ꝑ blody couetous Saul/makinge of him ꝑ which was a vessell of dishonour/an electred vessell of grace/ meyte for all good workes. Witsaefe now also/to cōuerte to amendment all thē that knowynge or vnknowynge/in worde or deade dothe persecute ꝑ that be contrary vnto Jesu Christe. And grante vs all togeder/that we do not only knowe/ꝑ haue in oure mouthe/the heauenly learnynges/of the Apostel and teacher Paul. But that we followynge him/maye fulfyll his learnynges with the workes with poure helpe thorow Jesus Christe oure lorde and sauiour: Amen.

ij. Tim. ij. i. Tim. i ij. Tim. iij. Act. ix.

¶ In this ensuyge praise songe/exaltes Dauid heyle out of mesure the goodnes of God/thorow the which he exaltes all thē that calles vpon him. And the praise songe is principaly to be understande of the redemption/wherof Christe hath redemed vs/from all corsses of the falle of Adam.

¶ The. C. and. xvij. Psalme.

Alleluia Praise the lorde.

Geue thanckes vnto the Lorde/for he is gracious/ and his mercy endureth for euer.

Let Israel now confesse/that his mercy endureth for euer.

Let the house of Aaron now confesse/that his mercy endureth for euer.

Yee let them now that feare the Lorde/confesse that his mercy endureth for euer.

I called vpon the Lorde in troubele/and the Lorde hearde me at large. The Lorde is my helper/ I will not feare what man dothe vnto my.

The Lorde is my helper/and I shall see my desyre vpon myne enemys.

It is better to truste in the Lorde/then to put my confidence in man.

It is better to truste in the Lorde/then to put my confidence in princes.

All hethen compased me rounde aboute/but in the name of the Lorde will I distroye them.

They kepte my in on euery syde/but in the name of the Lorde/I will distroye them.

They came aboute my lyke bees/and were as hote as the fyre in the thornes/but in the name of the Lorde I will distroye them.

They trust at my that I myght fall/but the Lorde was my helpe. The Lorde is my strenghte/and my songe/and is become my saluacion.

The voyce of ioye and myrth is in the dwellinges

of the ryghteous/for the ryght hande of the Lorde hath gotten the victory.
The ryght hande of the Lorde hath ꝑ preeminence/ the ryght hande of the Lorde hath gotten ꝑ victory.
I will not dye but lyue/and declare the workes of the Lorde.
The Lorde hath chastened and corrected my/but he hath not geuen my ouer vnto death.
Open my the gates of ryghtuousnes/that I maye go in there thorow/& geue thanckes vnto the Lorde.
This is the dore of the Lorde/the ryghtuouse shall enter thorow it. I thancke the/that thou hast heard my/and arte become my saluacion.
The same stone which the bylders refused/is become the heade stone in the corner. This was ꝑ Lordes doinge/and it is meruelous in oure eyes.
This is the daye which the Lorde hath made/let vs reioyse and be glad in it. Helpe now o Lorde/ o Lorde sende vs now prosperite.
Blessed be he that cometh in the name of the Lorde/we wisshe you good lucke/ye that be of the house of the Lorde. God is the Lorde/ and hath shewed vs lyghte: & garnisshe the solempne feast with grene braunches/euen vnto the hornes of the aulter
Thou art my God/ and I will thancke the/ thou art my God/and I will praise the.
O geue thanckes vnto ꝑ Lorde/for he is gracious/ and his mercy endureth for euer.

A veritable confession/ & christe of synnes neadfull vnto all Christen men to their saluation.

O Mercyfull Lorde God heauenly father/ witsafe to loke doune w̄ youre fatherly eyen of pytie/ vpon my wrechid synner/ the which lyeth here prostrated before ỳ feete of youre groundles mercy/ for I haue synned in the trone of youre glory/ & before you father/ in so moche that I am nomore worthy to be called your sonne But because that you be a father and God of all confortunge/ the which will not the death of ỳ synner/ but lyke a true Samaritayne/ takes thought/ of my wrechid wounded soule. So cause my ioyfully to runne/ in soundinge your loue in my/ with the losie sonne/ in ỳ lappe of youre euerlastinge pp-

tie and mercyfulnes/for you be my hope & truste from my youthe/in whom I onely haue my confidence/beleaue/& hope:& saye w̄ very herte. I beleaue in you God ỹ father/in you God ỹ sonne/& in you God ỹ holy goost/three persons/& one true very God/beside ỹ which there is none other God in heauen nor in earthe. And I geue my culpable Abba deare father/that I haue greatly offendyd youre goodnes/in ỹ cōmittynge of myne aboundante synnes. For I haue not kept ỹ leaste of your godly cōmaundmentes/lyke as youre ryghtwesnes maye demande ỹ same of my. I haue not honoured you lyke my God/dreade lyke my Lorde/ loued lyke my father/not beleaued and trusted in you lyke my creator & sauiour. Youre holy & dread full name/vnto whom all glory & honoure belongeth/haue I vsede in vayne. I haue not sanctifyed the holy dayes w̄ workes the which be acceptable vnto you/& to instructe my neyghboure in vertu: I haue not honoured nor bene obedient vnto myne elders/where thorow you lyke an instrumēte haue wrought my comynge to ỹ worlde. The superiors and prelates/the which haue their myght of you/haue not I bene willyngly obedient vnto. I haue not kept my herte pure of manslachter/ & yf youre grace had kept my no better/then I my selfe/I sholde haue bene ouerlonge faute in the deade. In lyke case am I not pure of theste/of

aduoultry/of false witnes/desyringe the make of my neyghboure/or in desyringe eny thinge that belongeth vnto him. I haue followed the prince of this worlde sathan the which hath bene a lyer from the beginnynge/in cōcupiscence of the fleshe in pryde of lyuynge/in lyeinge/in deceatfulnes/in lechery/in hatred and enuy/in backbytinge/in dispaire and misbeleaue. My fyue wittes haue I fowle misused/in hearninge/seieinge/smellinge/tastinge/and felinge/the which you haue geuen my/ that I sholde vse them to youre honoure. And in what maner that I maye haue done agaynst your moste deareste loue/by daye or by nyght/from my chyldhode vnto this houre/whether it be w̄ wordes/worckes/or with thoughtes/secretly/or manifestly/my mercyful God I am sory/for it out of the grounde of me herte. And my soule mornes for sorrow mercyfull father/that I am not a thousand tymes more sorier therfore. And in a token of repentance (how be it that all hertes be knowen vnto you) do I stryke before my breste/and saye in bitternesse of my soule. Lorde God father haue mercy: Lorde God sonne haue mercy: Lorde God holy goost haue mercy. Spare my in youre mercy deare lorde/now & all ẏ dayes of my lyfe/from all haesty and soudayne deathe vnto youre honoure & my saluacion. And let my haue parte of youre aboundante grace/so ẏ I maye chaenge my syn-

full lyfe/ & put out the olde man with all his yll cō-
cupiscence/ & that I maye dye in the worlde/ & that
the worlde maye be vnto my a crosse/ & so go forth
in a nyew lyfe. Strenghten my in a true humble
herte/ in parfaicte loue/ beleafe/ & hope and truste
in you. Geue my soule ỳ grace to desyre you one-
ly/ in you onely to reioyce/ so ỳ I maye departe of
all false transitorios comforte of ỳ fraeyll worlde/
so that you maye fynde my reddy with the good
seruaunt/ in the mydnyght of my death/ the which
shall soudenly ouerfall my/ & I wotte not whan.
Be vnto my o Lorde a towre of strenghte a place
of refuge/ & a defensable God/ agaynst the face of
the fende/ who lyke a rorynge lyon he shall be redy
to deuoure my/ & desperacion shall be aboute to
greue my. Let then youre comforte cleaue on my/
youre merey keape my/ & youre grace guyde my.
Fet the agayne Lorde God father/ the which you-
re puysant myght hath shapen/ fet the agayne Lor-
de sonne/ it that you haue so wysly gouuerned/
and bought w̄ youre precious bloude. Take agayn
ne Lorde God holy goost/ it that you haue kepte
so kyndly in this realme of synne and vaille of mi-
sery. Thre persons and one very God/ vnto who-
me be laude/ praise/ & honoure from euer to euer-
lastynge: Amen.

¶ An instruction & confortacion/ of a good shee-
peherde vnto his sheepe/ in the confession.

Iob.ix. Vvelbelouid sonne or doughter / seienge that we all haue synned in Adā/ & be borne vncleane from oure mothers/thus is it gretly neadfull vnto our saluaciō/to confesse & diskouer oure defaultes/ & the woundes of oure miserable dismaide soule/vnto ẏ vppermoste phisicyon Iesu Christe/the true Samaritayne/that takes diligently thought for oure mortall wounde & grief. And ẏ not ẇ moche styrringe of ẏ lippes or of ẏ tonge/how be it ẏ the same is not yll/when it comes also from the herte/lyke as Paul sayth/I shall singe vnto God in ẏ herte & in the sprite/but with a godly/spirituall/ & inwarde shrifte before God/in a beleafe/in repentāce & displesour of synnes/and in stedfaste truste vpon God. And in knowynge ẏ we be nothinge (euery one for him selfe) then a poore troubelde nature/a vessell full of all wickednes/ & slyme of synnes: Here in shall we knowe oure selfe ghyltie/iuge/ & dampne/not beynge
Iob.ix. onely ghylty of ẏ deathe & of hell/ & all oure doynge and leauynge to be synne/so ẏ God do not knowe vs ghylty/iuge or condempne in his ryghtwesnes. For and I had enny good or purenes in my/ & yf I helde my selfe for good/wicked & faute shall
i. Ioh. i. he condempne my. Agayne. Yf we do saye that we haue no synne/then do we desaue oure selues/ & the
Psalm. xxxi. trueth is not in vs. Therfore haue I purposed in my selfe: that I sholde confesse ẏ lorde/agaynst my

selfe myne vnrygh twesnes/ & see you haue forgeue
the trespasse. For God is true & rygh teous/ & yf i. Joh. i.
we confesse oure misdeads/he will gladly forgeue
vs the. Therfore welbeloud soule/shall you kno
we & vnderstande/ þ God sets lytell be þ confession
of your mouthe vnto a mortall & also a synfull per
son/without it be þ you haue hoole confessid befo=
re vnto God almyghte w a penitēte herte/ & with
a true intencion for to synne nomore: & that with a
stedfast beleafe/trustinge/ & hopinge vpō his good
nes/ w reuerēce & chyldly feare/lyk as Dauid sayth Psal. cxj.
Serue God in feare/ & reioyce you w tremblynge
in him. That he shal gladly forgeue it you/thorow
the death & precious bloude of his dearе beloued
sonne/borne out of his fatherly herte/Jesus Chri=
ste our sauiour/lyke as he him selfe dothe promes
sayinge: Whatsoeuer you desyre of þ father in my Math.
name/truste & beleafe þ without mistrustynge/he xxj.
shall geue it you without eny doubte. And now/
oure Lorde maye not lye/ & it þ he dothe promes/ Nume.
is he myghte to. fulfyll/lyke as he sayth him selfe xxiij.
thorow Esay. Is my hande become vnmyghty or Esa. iiij.
feoble/ þ I can not delyuer/or is there no myght in Esay. l.
my for to helpe? You shall vnderstande/ þ god do=
the not only weepe out your synnes thorow your
weepinge & syghinge/but thorow him selfe. Neuer
theles he will not forgeue thē/without þ we desyre
the same of his mercy/ & truste thereto. For Dauid

Psal. xx. sayth: Call vnto my in ẏ daye of tribulacion/ I shall
Mat. x. delyuer you/ for you shall honour my there with all.
For because ẏ he hath trusted in my/ shall I delyuer
Math. viij. him: For because you haue prayde vnto me haue I
forgeuē you all youre debtes. Therfore be they safe
Eccl. x. that hongars and thrustes ẏ ryghtwesnes/ for they
shall be satisfied. Thus shall you not stande vpon
youre awne possibilite nor truste therto/ nor exalte
i. cor. i. you: for you be earth ⁊ duste: but he ẏ reioyses him.
ij. cor. i Let him reioyce in ẏ lorde/ for all oure possibilite co-
meth only out of God/ without ẏ helpe of ẏ which
we can not haue one good thought/ nor do good/
nor haue repentāce/ nor hope/ nor beleaue/ nor confi
dēce nor refuge vnto him/ he moste geue it ⁊ infoun
Ephe ij de it all in vs. For he only workes in vs ẏ good will
i. Cor. i. ⁊ the fulbringinge/ because ẏ all fleshe do not exalte
Psalm. c. xiij. him/ humble him/ ⁊ saye with all ẏ elected of God.
Not vnto vs Lorde/ not vnto vs: but vnto youre ho
ly name geue honour ⁊ glory. Therfore praye euer
⁊ saye w̄ Manasse. I haue synned in you my God/
aboue ẏ noumbre of ẏ sande of the see be my synnes
multiplied/ I haue styrred youre wrothe agaynst
me: therfore do I bowe ẏ knyes of my herte/ prayin-
ge vnto youre goodnes lorde/ ⁊ I knowlege my fau
tes/ besechinge youre mercy/ that you will not dāp-
ne my in my wickednes/ but after the multitude of
Dan. ix. your mercys/ shall you make safe my vnworthy syn
Bar. ij. ner. For youre awne selfs sake Lorde inclyne youre

eares vnto vs/and exaulce oure humble prayer/the which we do not shedde in oure ryghtwesnes/but in youre greate mercy. That man is only safe/vnto whom God dothe reken no synne. For and God wolde keape ẏ wickednes in mynde/wh myghte suffer ẏ same. Also most you forgeue out of your herte route all ẏ youre brother youre euen Christen hath trespassid agaynst you/in what maner that it maye be happened. Lyke as Christe dothe cōmaunde vs. Forgeue/ꝛ you shall be forgeuē. For els sholde you speake ẏ godly prayer agaynst youre selfe to youre dampnacion/sayinge lorde forgeue vs oure debtes/lyke as we do forgeue oure debters. Therfore is it neadfull aboue all thinges/ear you maye gytte mercy of ẏ lorde/ẏ you do fyrste pacysy your brother/ꝛ chasten out of youre herte all hatred/enuy/fkaeth/desaite/ꝛ wylines. For the loue of God ꝛ of oure euē Christen/is fulfillinge of ẏ lawe. And he ẏ sayeth ẏ he loues ẏ lorde/ꝛ hates his brother/ẏ same is a lyer. For now is there grete mercy by God ẏ father/ꝛ aboundante redemption/ꝛ tho ẏ synner do fall or stumble/yet dothe the lorde vpholde him in his hande lyke as ẏ ryghteous/so ẏ he do not horte him euerlastinge/ꝛ not for ẏ ryghteous the which neads it not/but for to make safe ẏ synners/hath Jesus Christe ẏ sonne of God takē mankynde vpon him/ꝛ hath sufferd ẏ bitter death for vs. Thus be of good cheare/ꝛ thancke/ꝛ praise him of his mercy/the which is blyssed euerlastinge: Amen.

Psalm. xxx.
Psalm. c.xxix.
Luc.vi.
Luc.xi.

¶ I haue foughten a good batayle/ I haue ended the course/ I haue kepte the beleafe.

¶ Oure suffringe here is lyght and transitorios/ after the rehearsinge of Paul.

Oure worckynge in the heauenly situacion a crowne of ioye without faylinge.

¶ This boke is prentyd in Andwarpe vpon the Lombardes walle/ ouer agaynst the golden hande By my Symon Cowke, Anno. xxxvi.

a crowne of tops without faplinge.